

PLAINE AND  
FAMILIAR EXPO-  
SITION OF THE

Thirteenth and Fourteenth  
Chapter of the Proverbs  
of Salomon.

*Clear*

PROVERBS. 2. 10. 11.

*when wisdom entreteth into thine hart, and knowledge deligh-  
teth thy soule, Then shall counsell preserve thee, and under-  
standing shall keepe thee.*



AT LONDON

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To the right Honourable, *John Lord Harrington*  
Baron of *Exton*, and to the worthy and Noble Lady  
his wife : Grace and Peace.

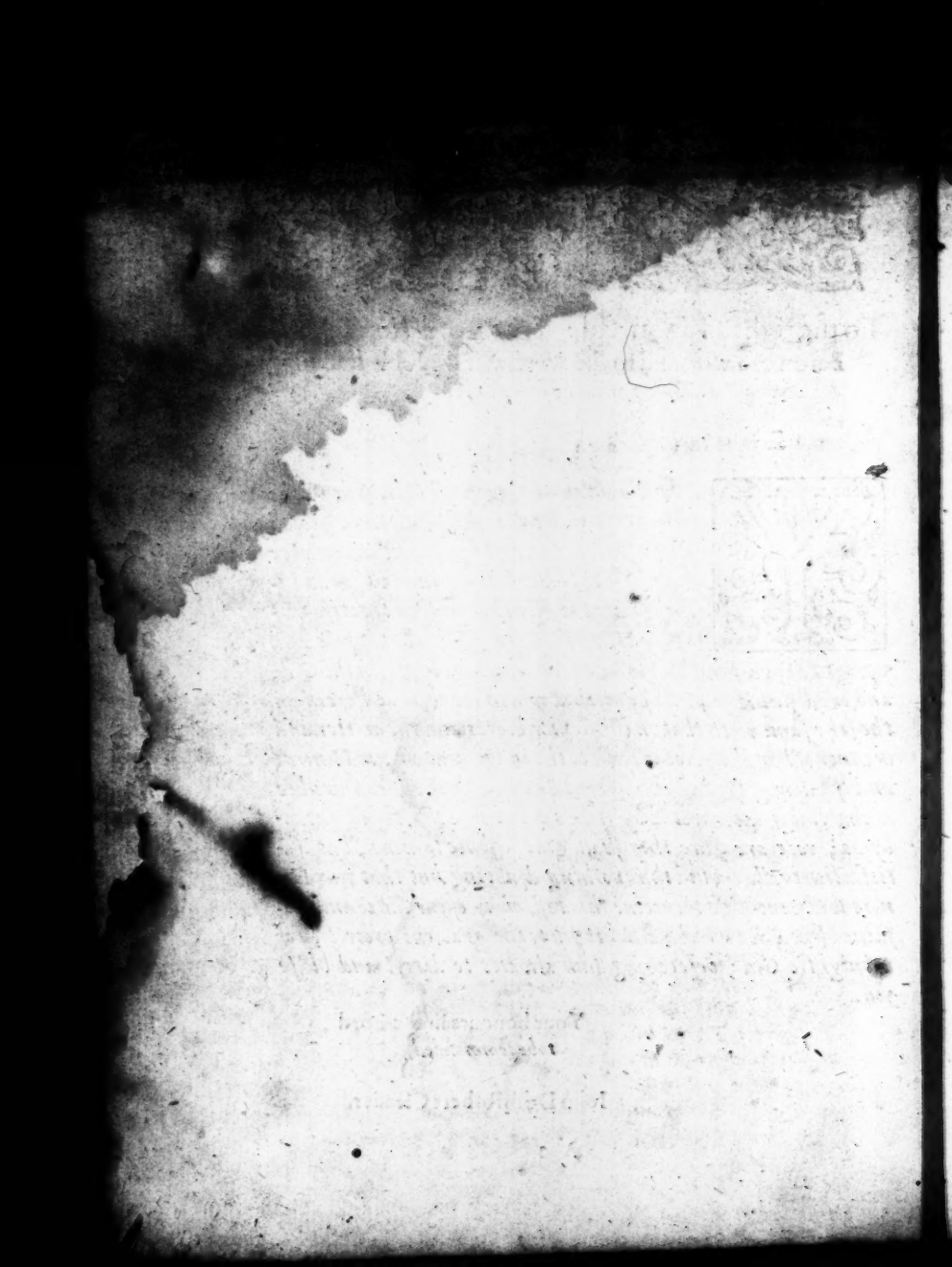
RIGHT HONORABLE,



Our Christian loue generally towards all the  
seruants of God ; together with the especiall  
faucour shewed to vs, by your good acceptance  
of our former labours, haue giuen vs great in-  
couragement to offer this present treatise un-  
to your Honors patronage : the purpose and  
upright desire of our hearts in all our writings is to glorifie God,  
and to edifie his people. The method which we obserue herein, is  
the selfe same with that in our former bookes, and the matter and  
manner of handling, we commit to the iudgement of your Honors,  
and of euery godly and indifferent Reader: if our endeauours bee  
as charitably interpreted by others, as they be faithfully inten-  
by vs ; we are sure they shall giue offence to none, but sa-  
tisfaction to all. And thus nothing doubting but that your Ho-  
nors will vouchsafe to receiue this testimony of our dutie and af-  
fained loue ; we humbly commit you to the gracious protection of  
almightie God ; beseeching him alwaies to direct and blesse  
you.

Your honours in the Lord  
to be commanded,

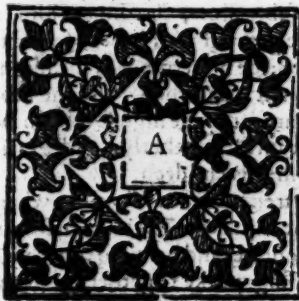
John Dod, Robert Cleauer.



AN EXPOSITION OF THE  
THIRTEENTH CHAPTER OF  
THE PROVERBS.

CHAPTER XIII.

Verse 1. *A wise Sonne hearkeneth to the instruction of his Father: but a scorner will heare no rebuke.*



*Wise Sonne*, that is, a godly and prudent child of either sexe: male or female, sonne or daughter, will receive, observe, & obey the good lessons, and counsell both of father and mother. *But a scorner*, that is, an obstinate, sinfull person, *will heare no rebuke*: that is, hee will bee so farre from profiting by the reprooves of any: though hee bee a friend, though a brother, though a most tender father, that hee will

not so much as brooke, or beare it, without contempt at the least, of the partie which rebuked him.

The wholsome precepts of parents are not to be light set by. It is the usuall course and custome of the Scripture, to intimate necessary duties, by praising their wisdom which carefully performe them, and censuring their follie, which negligently omit them. As; the wise builder layeth his foundation on the Rocke, and the foolish on the sand.

The wise Virgins tooke oyle in their vessels, with their lampes, and the foolish tooke no oyle with them. And so for our present

purpose in another place of this Book. *A foole despiseth his fathers instruction, but hee that receiveth rebuke is prudent.* And why is the one called foolish? because he playeth the part of a foole, and must therefore beare the burthen of his follie. And why is the other called prudent? because hee walketh in the way of wisdom, and shall accordingly enioy the welfare of the wise.

First, the authoritie is so ample and amiable, as that in every respect it challengeth duty at the chilles hand, without gain-saying. Who besides such as are brutish, and voyd of humanity, would except against his fathers admonitions, and say, you speake from malice, I take you not for my friend, you beare me no good will? Who without extreame and barbarous arrogancie; may grosse, and most shamefull dysloyaltie, can say vnto him: you haue nothing to do with me, meddle with them that belong to you: I am too good to leaue at your hands: and you are too base to bee my commander? Fatherhood containeth loue, and greatnesse, and whatsoeuer may eyther allure the childe to subiection, or compell him to submission. The government of the greatest masters is then commendable, when they deale as fathers: the gouernment of the mightiest Princes is then renowned, when it is paternall, and the subiects are vsed like sonnes: the government of the high God of heauen, is therefore most glorious; because it is fatherly, and gratiuous, and all his people are also become his children.

Secondly, the lessons of godly parents bee very forcible, when they be duely imbraced of obedient children. Their instructions and prayers ioyne together: their tongues and hearts go together: and their exhortations & Gods blessing worke together, for good effect and profite. And by this meanes are many prepared to liue as holy Christians, vnder the minister in the Church: and as faithfull subiects, vnder the Magistrates in the common-weale: & as fruitful persons for themselves, and others in their seuerall callings.

Thirdly, the perill of contemptuous children is so great, and their punishment shall bee so grievous, as that happy is euery one that auoydeth that their sinne. *The eye that mocketh his Father, or despiseth his instruction of his Mother, let the Ravens of the valley picke it out, and the young Eagles eat it.* Such a one is like to suffer a violent and shamefull death, and to want an honourable, and honest

nest buriall: eyther hanging on a gibbet, or lying in a ditch; and so exposed to Crowes, and Kites, and other rauenous fowles, that feede on carrions. Now though it be true, that many of them escape this ignominious end here; yet neither is this a wish without success, nor a threatening without execution. Though their bodies come not at the gibbet, yet if their soules goe to hell, what are they the better for being buried as the rich man was? *Luk. 16.* Though their flesh and eyes be not deuoured of Rauens and Eagles; yet if their soules and bodies bee an euermlasting prey to eternall death, how much is their misery abated?

— Admonition to Children, as in all good seruices to be officious, and dutifull to their Parents; so in a principall maner to be teachable, and tractable when they are instructed by them. It is a sufficient *Motive* to make thee attentiu to thy Fathers words, if there be any equity in them; because he is thy Father. When he only commandeth for himselfe, he is to be heard and obeyed; sithence thou canst not performe so much vnto him, as he hath deserued at thine hands. Hee was the instrument of thy life and being: he was by consequence the meanes and occasion of all the happinesse which euer thou shalt enioy. Much more respect then is to be had of his speeches, which proceed from his meere loue and kindnes to thee: which wholly tend to thy profit and benefit, which God hath sent by him in mercie, for the good of thy soule and body, present and euermlasting. When the Lorde opened the mouth of *Balaams* Ass, only to reprove *Balaams* foolishnes: it was *Balaams* great fault and folly, that he took no more heed to that which was spoken to him: and therefore when he chuseth so honorable a messenger, as is the parent of the childe, and not so much to reprove, as to direct and assist him, what regard ought to be had of his admonitions?

Reproofe of sinfull Sonnes, contemptuous and refractory children, which distaste nothing so much as their fathers instructions. They gape for his goods, and long for his liuings, and greedily cooet after their patrimonie: but they reiect his goodnes, and loath his graces, and will haue no portion of his wisdome. If their Father haue any faults or frailty, which they shuld beware of, or giue the allowance in ought that is vnlawfull; his actes are authenticall presidents for them to follow: his words are oracles for their

4. *usurari*, but if hee propose to them many holy examples of true pietie, and hee faithfully informe them to the way of godlinesse and vertue: his course of life is too austere for them to imitate; and his precepts so strict, that they are not bound to the practise of the. But is it in the choice of children, to enlarge, or extenuate the power of parents at their pleasures? Will they authorize them to be commanders of the service of sinne, and disclaim their iurisdiction when they deale for the Lord? Let them know (for in time they are like to feele it) that this contempt is the forerunner of some iudgement. Though the father happily cannot punish them, yet God is able. *Es* was more willing to haue his admonitions neglected, then his sonnes to be destroyed: but *GOD* would not suffer them so to scape, and therefore it is saide, *That they obeyed not the voyce of their Father, because the Lord would slay them.*

3. Instruction to parents, to teach their children, seeing the Lord so commendeth children that learne of the parents: the dutie of one sort is collected out of the praise of the other. And as it is here gathered by necessary consequence; so is it in other places expressly declared. As to the Ephesians: *Children* (saith he) *obey your Parents in the Lord.* And yee *Fathers* bring them up in instruction, and information of the Lord. This will be a meane to frame them to obedience, this will be a meane to make them wise; whereas the neglect thereof worketh in them stubbornnesse and follie. Of which of all his sonnes had *Dauid* so much comfort, as of *Salomon*? And which of all *Dauids* sonnes was so well taught as *Salomon*? Which of all *Dauids* soanes were so prowd and rebellious, as *Absholon*, and *Adonijah*? And which of them all were so much without education and gouernment as they? It is noted by the holy Ghost, concerning one of them, that his father would not displease him from his childhood, to say, why hast thou done so? It vsually commeth to passe, and it is to bee seene in most places, that a dumbe Parent maketh a deafe childe, and a fond father a foolish sonne.

*Doct. 2* *If But a scorner, &c.* They that most deserue to bee reproofed, can least of all endure reproofes.

The more guilty any man is, the more vnwillingly he heareth of his faulces: It is death for a peruerse sinner to be checked for his sinfull



sinfull behauiour. *Rebuke not a scorner, sayth the wisdom of God, least he hate thee. And againe, A scorner laugheth not him that rebuketh him, neither will he goe vnto the wise.* Pro. 9. 8.  
Pro. 11. 2.

First, they are all proud men, as appeareth by the opposition *Reasons.* which the Lord himselfe maketh: *with the scornfull bee scorner, but bee giueth grace vnto the humble.* Now to bee taxed for misdemeanours: is to such, a matter of reproach & disgrace, and that an haughty hart, & losy mind can neuer well digest. They affect nothing more then applause and commendation: nor minde any thing lesse then repentance & reformation: & rebukes without amendment, worke them nothing so much as shame and discredit: and therefore how can they chuse but abhorre them? Of such our Saviour speaketh, when he saith, *That euery man that euil doeth, hateth the light, neither commeth to the light, lest his deedes should bee reprobued.* Ioh. 3. 20. And accordingly Saint Paul testifieth, *that all things when they are reprobued of the light are manifest:* for it is light that maketh all things manifest. Such as keepe their houses vnclane, would not haue the filthines thereof discovered by a lampe: and they that haue stoln goods lying by them in corners, delight not to haue their roomes searched with a candle. Eph. 5. 13.

Secondly, scornefulnes groweth from an habit of many great sinners, which men haue formerly committed and liued in, like an vlcer gathered of diuers corrupt humours.

No man is borne a scorner, nor becommeth such a one at the first, but is made so by degrees, as appeareth in the first Psalmes. After he hath walked a while in the counsell of the wicked, hee commeth to stand in the way of sinners: and then at the last, hee takes vp his rest, and sets himselfe down in the seat of the scornful. So that by their own sinful custome, & Gods righteous curse; their hearts are hardened to worke iniquity with ouer greedinesse: and then will they maligne all those that dislike their course, with bitternesse. And adde yet further, that there is in their consciences a hidden discouragement, and priuy despaire, both of pardon of their sinfulness, and possibility to leaue it: and that doth exasperate them against such as shall bee dealing with it. Who is willing to haue his filthy wound vnwrapped and layed open to his disgrace, and raked into, and tented to his torment,



when he taketh it to be altogether vncurable?

Use 1.

Instruction, to declare our selues to be no scorner, by opening our eares to Christian admonitions and rebukes; which is a note of vnfeined piety & wisdom. An vngodly man may be reproofed, but he cannot hearken to a reproofe: & a foole may haue rebukes offered to him, but he wil neuer embrace them, nor rebuke his own sinfull heart, when he is rebuked by others for his wicked waies. Who can say he is so innocent, that he deserueth no blame for his faults? Who can say, he is so well natured, that he can amend his faults though he be neuer tolde of any? who can say that he is too good for any man to giue him admonition? *Dauid* looked as well to his waies as other men doe, and had as good a nature as other men haue, and was of as great place as other men be: and yet hee maketh request to God, to giue him friends that would help his soule against his finnes. *Oh let the righteous smite mee (saith he) for that is a benefite: and let him reprove me, & it shall be a precious oyle, &c.*

Psal. 141. 5.

2

Reproofe of them that shew themselves scorner, by professing that they scorne all manner of censures and admonitions. It is the stoutnes of their heroycall stomacks, and the rigour of their ripe wit, that they will not be controuled at any mans hand. But is it from their valour & courage, that they will not beare a reproofe: or from their impotency, or bondage that they cannot? is it the verue of their wisdom that maketh them repell such wholesome instructions, or the venom of their blindnes, as not knowing how to make vse of them? As valiant as they be, they are commanded and dealt with, like seruile slaues by Satan; & as wise as they bee, they are condemned and plagued, as most miserable fooles by the Lord. How frequent are places to this purpose in the Scriptures? *Be no mockers, lest your bonds increase. Instruction is enill to him that forsaketh the way: and hee that hateth correction shall die. Because yee haue despised all my counsell, and would none of my correction: I will laugh at your destruction, and mocke when your fe are commeth, &c.*

Ils. 28. 22.

Pro. 15. 10.

Pro. 15. 25. 26

Consolation to them that disdaine not to heare of their finnes, though they were not carefull enough to auoyd them. Their case is not so desperate, so long as they are not obstinate: and no mans hurt is incurable, if he be not incorrigible.

Verse 2. *A good man shall ease the fruit of his mouth; but the soule of the transgressors, violence.*

**T**HE meaning of the first part of this verse is, that godly men shall be blessed both for, and by their gracious, wise, & seasonable speeches: & consequently for their religious and righteous behauiour; and to this in the other part is opposed the condition of the godlesse; that their soules, that is themselves, at least in their soules, shall bee requited with violence for their crueltie, and other euill deeds which they haue done; and consequently for their wicked words which they haue spoken. So it is all one in sense with the 14. verse of the 12. Chapter, where it is said, that *a man shall be satiate with good things by the fruit of his mouth; and the recompence of a mans hands, shall God giue vnto him.*

Verse 3. *Hee that keepeth his mouth, keepeth his life: but destruction shall be vnto him that openeth his lips wide.*

**H**E that keepeth his mouth) which is considerate and warie in his words, neuer speaking but when he ought, nor vitering any thing but that which is true and conuenient; *hee keepeth his life*, prouideth for his safety, peace and quietnes. *But hee that openeth his lips*, or strideth too wide to lewd speaking (for so the word signifieth, as a harlot prostitutes her selfe, or spreadeth her body to filthy companions, *Ezech. 16. 25. destruction shall bee to him*: hee is like to meet with much trouble, and at one time or other, to be quite ouerthrowne. The safety and happines of the whole life dependeth of the well ordering of the tongue.

That is commonly a meanes, when it is guided aright, to lengthen the yeeres of mens liues; and that is vsually an occasion, when it is misgouerned; to lessen their dayes, & make the shorter. That being wisely and religiously imployed, will procure supply of all their wants: & that being rashly and sinfully vsed, will quickly dispatch them of great abundance. That being peaceable, discreet and modest, will helpe to rid them out of their troubles: but that being boysterous, hasty & arrogant: is like to entangle them

Pro. 13. 37. with molestations, *Death and life* (saith Salomon in the eight chapter) *are in the power of the tongue.* And therefore it is a prudent and holy directiō, which the spirit of God doth giue vs in the Psalmis.

Psal 37. 12. 13. *What man is he that desireth life, & loneth long dayes for to see good? Keepe thy tongue from euill, and thy lips that they speake no guile, &c.*

Reason. 1.

James 3. 2.

James 1. 39.

First, it is proper onely to good men to moderate and gouern their tongues in due manner; they that can doe that, are able to order their actions iustly; and they that doe performe it, will not faile to make conscience of the rest of their wayes. *If any man sinne not in word,* saith S. James *he is a perfect man, and able to bridle all the body.* And contrariwise, *If any seemeth religious, and refrayneth not his tongue, but deceyeth his owne heart, this mans religion is in vaine.* So So that if it be peculiar to godly persons to keepe their mouthes, and vnseparably annexed to religion: it doth necessarily argue their happy condition which haue attained vnto it: and their dangerous case which be carelesse thereof.

2

Secondly, all our actions are sutable to our speeches, & a good tongue is the means whereby they are well managed. And therefore S. James calleth it the *rudder* of the man, by which his life is directed: and he that wanteth it, is in as great peril. & as like to perishe, as a ship in the roughest seas, without eyther sterne or Pilote.

Use 1.

Instruction to set a guard of attendance & watchfulnes before our lips in euery place, and at all times. that pernicious words issue not out to other mens damage and destruction. It is as safe to let poyson come into our mouthes, as pestilent speeches to goe out thence: for that would worke on our selues alone, but these will hurt our brethren with vs: that would onely kill the bodie, and take away naturall life: and these will endanger both body and soule, and depriue vs of eternall life.

Neither is it an easie matter to keepe them in, vnlesse a continuall and serious care be had thereof. There are no malefactors more ready to breake out of prisō, nor waters to flow out of fountains, then lewd, or foolish, or fruitles words are to proceed out of mens mouthes. How quickly shal the best forget the selues in their talke, if they be not very vigilant and wary? How many vnfit, at least friuolous, and idle speeches will steale away, and slip from them, if they giue any passage vnto them without examination of their

their purpose and businesse? The Prophet *Isaiah* was in good earnest, and spake as hee found and felt, when he saide; that he was  
*a man of polluted lips, and dwelt in the midst of a people of polluted lips.* 16. 6. 9.

Saint *James* was well aduised, and knewe what hee writ, and had the holy Ghost to warrant him, when he calleth the tongue  
*An vntameable euill,* more vntameable then the wilde beasts, or any o- *1. ian. 3. 6. 7. 8.*  
 ther liuing creature: and if it were not well looked to, Hell, the  
 Diuell, that hellist fiend would fire it, and it would set the whole  
 course of nature on fire.

And *David* did not without cause, or neede, direct his petition  
 to God, for helpe from heauen, saying; *Set thou a watch be- Psa. 141. 3.*  
 fore my mouth, & keepe the doore of my lips. If it were a matter of no  
 difficulty to gouerne the tongue, his own wit and reason would  
 haue sufficed him for it. If it were a matter of no perill, to giue it  
 head without government; hee would not haue asked ayde to  
 keepe it: but knowing it to be impossible with his own strength  
 to rule it, and as dangerous to leaue it liberty without restraint,  
 he craueth the assistance of the spirit, for supplie of his wants.

Terrour of them that turne their tongues loose, and yeeld them  
 libertie to vtter whatsoeuer their malice, or pride, or lust of their  
 hearts, can suggest: yea, whatsoeuer the Diuell shall put into  
 their mindes and mouthes, and prompt them withall. Their case  
 is a thousand times more cursed then that of the serpents, whom  
 Sathan spake by, to beguile *Eua*: and far worse is it with them  
 for their euerlasting state, then with the possessed man for his  
 present condition, whom the Diuel made to strike himselfe with  
 stones; and compelled his tong to crie out against *Christ*, which  
 came to deliuer him. He was driuen to this extremity so to doe,  
 and so to speake by compulsion: but these doe voluntarily offer  
 the vse of theyr lips to Sathan, and willingly applie them to his  
 seruice against God, and theyr owne soules. And therefore the  
 misery of that distressed captiue, moued the Lord to comiserati-  
 on and mercy, and the sinfulness of these blasphemous wretches,  
 prouoketh his wrath and vengeance. Such sinfull persons yet  
 may be said to keep their mouthes, though not as our Text doth  
 admonish vs, by shutting them vp against all vnlawfull discour-  
 ses: but as Musketours, hauing them alwayes charged, with some

impious, false, and corrupt matter, and leuelling euery where, at such as they minde to infect or depraue by them. But it were safer for them to shoot with rustie pieces, though peraduenture they might marre theyr faces, then with venomous mouthes that will surely wound their soules. Their virulent and wicked speeches will euery one requoile vppon themselves, and strike them to the heart, besides their shame and misery, that is like to foregoe their death and damnation,

1. Pet. 3. 9.  
10. 12.

Consolation to all those that haue power ouer theyr tongues, and haue learned to hold their peace when it is time to be silent; and to open their mouthes with wisdom, when it is meete to speake: the Lord hath giuen his word that their life shalbe safe, and comfortable. They that blesse when they are rebuked, they that pray when they are reuiled, they that refraine their lips from deceit and guile, Saint *Peter* assureth, that they are heires of blessing, that the eyes of the Lord are ouer them, that his eares are open to their prayers, and what can then be amisse with them? His beholding is with pittie and compassion: his hearing hath alwayes in it a readinesse of graunting, and he cannot but helpe, when he seeth theyr miserie, and they seeke for succour at his hand, Albeit therefore they seeme to expose themselves to perills, that will not requite wrongs with the edge of their tongues, yet they ward off iniuries, they haue the Lord for their refuge, Albeit they seem to run vpon the point of the sword, that will speake boldly for the cause of God, and set themselves against the wicked waies of the world, yet they onely prouide for their safety, they are neuer disarmed of their buckler. Faithfull and plain-dealing doth oft and comonly procure euil will, & blame, & troubles, but neuer bring any hurt: the greatest molestations for truth and equitie are not harmfull: death it self in that case is desirable, & not dangerous,

Verse 4. *The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall be made fat.*

**T**He *sluggard lusteth*) that is, negligent and idle persons haue strong affections to riches and credite, and all things which are in request and estimation, *but his soule hath nought*, they go with-

without that which they long for, theyr wishes get no wealth, they faile of their desires, through the want of constant indeatours to effect them. *But the soule of the diligent shalbe made fat*; that is, the industrious persons themselues, which painfully labour in some honest vocation, shall all be competently provided for, and many of them diuers times, shall attaine to plenty and abundance.

*g The sluggard lusteth, &c.* No men are more couetous, then they *Doff.* which are most slothfull.

Where the hands and other parts of the body be negligent and remisse in working, the minde and thoughts of the hart are wholly intent and occupied in wishing. The best bee in the hieue, is not more desirous of Hony then the idle drone: nor the most laborious husband in a country more willing to be rich, then the luskish loyterers. The Prophet *Isaiah* reprehēding the *blinde watchmen, the dumbe-Dogs, that could not barke, saith, that they lye and sleepe, and de-* *Isai. 56. 10. 11* *light in sleeping. And these greedy Dogs can neuer haue enough.*

First, this may appeare by the causes of it: for they want the medicine of faithfull trauell, which serueth to repressse lust, & abound *Reasons.* with pride and voluptuousnes, which are wont to feede it.

It is very ordinary and common, that slothfull persons be high minded and luxurious. And that testimony is giue of them by the Lord himselfe, who narrowly looketh, both into their hearts and wayes; Hee tellvs, that *the sluggard is wiser in his owne conceyt, then* *Prou. 26. 16* *seuen men that can render a reason.* And likewise, that the sleepy doggish Shepherds as they were insatiable for their gaine, so were they sensuall for their bellies, saying, *Come, I will bring wine, and we* *Isai. 65. 12* *will fill our selues with strong drinke, &c.* And *Ezekiel* lynketh them all together, as three lewd companions, in the example of the *Sodomites,* saying: *This was the iniquity of thy sister Sodome, Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her Daughters.* *Ez: ch. 16. 49.* And though the Scriptures should be silent herein, yet their own practise would publish the truth of this point. Who seeth not apparantly, that they which doe least good seruice to God or man, be most vaine, garish, & luxurious? Do not they that minde to set vp the trade of *laziness,* desire to creep into such families, as where they may fare well, & go fine, and look bigly, and do nothing, vnales it be play the ruffians, and commit wickednes? Now then, if it



be certaine, that they are proud and voluptuous, it wil follow also that they must needs be greedie minded, and couetous to main-  
taine if it were possible, their credit and pleasures. This cause arise-  
th from their owne sinfull corruption, but an other proceedeth  
from Gods iust iudgement vpon them. If they lusted, and obai-  
ned that which they wished for, it would bee a pleasure to them,  
though they wanted that which they desired not, they would not  
greatly feele it; but now that they are so hungrie for wealth, and  
yet kept fasting fro it, when they see others so stored with plenty:  
this is a stroke of the Lordes owne hand, as a punishment of their  
sinne, and an addition to their miserie. Hereof he speaketh in an  
other place, saying: *The desire of the slothfull slayeth him, because  
his hands refuse to worke. He coueteth enermore greedily, but the righte-  
ous giveth and spareth not.*

Pro. 21, 25, 26

2

Secondly, this is manifest by the effects of it: for who will vse  
so many shifts and deuises to come by goods, as slothfull men vse  
to doe? They will pawne and forfeite all their credite to get any  
mans money by borrowing. They will aduenture all theyr state  
to winne away mens money by gaming. And in that case they  
spare not any friend: eyther kins-man or brother, eyther such as  
feast them, or come to visite them, or bee inuited by them, all is  
one, so that they may come by the coyne, they care not who they  
bee that lose it. They will hazard their liues to wrest and extort  
away mens money by Robberie, and filch away their Cattell by  
stealing; Doth not this declare a violent affection of hauing,  
when they straine themselues so far to get substance?

Ufe. 1.

Confutation of them that charge none but rich men with co-  
uetousnes; as if it were impossible for any to affect wealth, that  
cannot effect their desires to enioy it. All vathristy persons shuld  
bee acquitted of that sinne, and euery one that is faithfull in his  
calling, and prosperous in his state, should be condemned there-  
of, if God would allow of their verdit. But he hath not empan-  
nelled them vpon the Jury, they may iustly be challenged for par-  
tiality, and being parties, neither speake they according to Law,  
nor yet haue any sufficient euidence for the facts; for the Lorde  
himselfe testifieth, that such as get little be desirous of much, and  
they that haue nothing, by their wills would haue all.

Instru-



Instruction, that we not be sluggards in spiritual things, satisfying our selues with wishing for grace & saluation, without further labour and trauaile for them. *Strive*, saith Christ, *to enter in at the strait gate: for manie I say vnto you, will seeke to enter in, and shall not be able.* If all should be saued that are not willing to be damned, we should haue swarmes of reprobates in heauen. The foolish Virgins would gladly haue gone in with the Bridegroom, but they thought it too much paynes and charges to prouide themselves of oyle in due time. And the rich man had good liking of eternal life, but no wil to part with his welth for it. And so are there innumerable with vs, now, like as there haue beene almost in all ages, that would neuer fall into destruction, if words and desires, without Christian behauiour & mortification, would preferue them from it.

Luke. 13. 24.

Mat. 25.

Mat. 19.

For the other part of the verse, concerning the plenty, which they that be diligent are stored with, see Chap. 10. 4. in the second doctrine.

Verse 5. *A righteous man hateth a false matter: but is conuicted the wicked to shunke, and be ashamed.*

**T**He meaning is, that all that are truelie iust and godly, will decline fro bad causes, words and deedes, with hatred thereof, so far as they appeare vnto them to be vnlawfull. At least it is the duty of all good men so to do, though sometimes peraduenture they faile in practise. But contrariwise the wicked do not so, but take pleasure in sinfulness, & thereby are brought to disgrace, and reproach, especially in the sight of God and good men: and oft also ordinary men, such as are meerly ciuill, yea vngodly men and sinners do loath them, & speake euill of them for their lewdenes. Thus standeth the opposition. The righteous hateth a false matter and therefore gaineth reuerence and honour: but the wicked loueth a false matter & therefore is made odious & shamefull. ¶ True righteousness consisteth not onely in forbearing that which is euill, but in hating of it.

Doct.

The affections are of as great force in the seruice of God, as the words and actions, and the heart hath no lesse place then the members of the bodie. It must be one and the principall agent in

Amos. 5. 14. 15

Isa. 33. 15.

Reason 1.

2

3

Rom. 7. 15. 16.

17.

loue. where they haue calling to deal; & it must deal alone with detestation of these abominations which they are discharged to intermeddle with. To this purpose it is that *Amos* saith, *seeke good and note ill, that ye may liue: and the Lord God of hosts shall be with you, as you haue spoken. But hate the euill, and loue the good, and establish iudgement in the gate, &c.* And to the same purpose teneth the description which *Isaiah* maketh of a righteous man that liueth in safety, when others are in perill: & retayneth his boldnes when others lye in fear. *He that walketh in iustice, and speaketh righteous things, despising gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing of euill.*

First, it is the effect of sound piety, & the work of a hart truly religious, as it is saide. *The feare of the Lord is to hate euill.* Prouer. 8. 13.

Secondly, it maketh men carefull and constant in shunning that which is vniust and sinfull: as *Dauid* saith, *I hate the worke of them that fall away, it shall not cleaue vnto me.* No man taketh delight to conuerse with his enemy, or to put his hand to that which his hart riseth against. Why do not men & women vse to plaie with Adders and Snakes, and serpents, as wel as with whelpes, & birds, and such like creatures? because they hate them. Why wil they put sweet flowers & those things that are odoriferous to their noses, and stop their noses at vnsauory smelles? because their nature is delighted with the one sort, and abhorreth the other. Though sometimes men make shew of reformation of things that are amisse, yet if it arise not from an internall enimity against them, they are very like to falle back again vnto them: as *Saul* returned to listen to witchery, notwithstanding his former sharpe proceeding against witches.

Thirdly, though godly men are sometimes surprized by sinne, being either deceiued by the subtilty therof, or ouerborn with the violence of it, yet if it be bitter vnto their soules, & their harts haue a quarrel against it, the Lord will neuer impute it to them. Heere of the Apostle speaketh to the Romanes: *I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I. If I doe, then that which I would not. I consent to the law that it is good. Now then*

*then it is no more I that doe it, but the sinne that dwelleth in me.*

Instruction, to informe our harts, against all manner of wickednes, that they may be the more incensed against it. The worse we like of sin, the more righteous we are, and the better the Lord will loue vs. And the more agreement there is betweene sinne & our soules, the lesse peace there is betweene our soules and God. Al the hurts and miseries that euer haue becom vpon vs, or on Christ for our sakes, do giue vs iust occasiō to sal out with sinfulness, that hath bin the cause therof. The loue that we beare to God who hath bin dishonored by our sinful life, should induce vs to abhor al vngodlines. The danger of resisting impenitent, and the hope of pardon and happinesse, when we cast off our iniquities, are iust motiues to make vs take vp weapons, against them, by iudging our selues for that which is past, and resisting strongly all the assaults of the same hereafter.

Conuictiō of many to be varighteous men, by couēnancing those soule faults in others, which they are ashamed (for the grossnes of them) to practise themselues. Though they dare not lie impudētly, and periure, least the truth should come to light, yet they desire that some other would do it for them: though they will not violate the Sabbaoth, by open breach of it in their owne persons, yet they giue liberty to their sonnes and seruants, and al their people to do what they list on the Lords day: though they breake not out into oathes, or drunkenness, or wanton behauiour, yet they will be sociable with blasphemers, & drunkards, and filthie persons, & willingly heare and see them exercising such abominations, and allow them to defile their houses therewith, yea, and permit their owne children and people to see cheefe doers in it. Where is righteousness? where is the hatred of an euill matter? How vnlike are they to *iust Lot*, who was daily vexed with the vncleanly conversation of the wicked? It is euident, that whatsoeuer the heart hateth, the eies will abhorre, and our senses will loath euery thing that is offensive to vs. Who without necessity wold stand by, & behold him that were plucking off the skinn of an vsauory carion? Would not euery man in such a case stop his nose, and turne away his face, & make hast to be gone? The comparison is homely, but that which is compared is incomparably more homely, and therefore

fore we take leaue to describe such filthy behauiour by that which doth most neerely resemble it, though it be not foule inough to expresse the loathsomnes of it.

Do 2. 2.

¶ *But it causeth the wicked to stinke, &c.* The loue of sin bringeth losse of credit and estimation.

Prou. 10. 7.

He that nourisheth rotten affections in his heart, and expresseth the same by vnholly & corrupt conuersation, is far from hauing reuerence and true honour. As grace, like spikenard, or other redolent oyntments, doth make the godly to be amiable, and much set by; so foule sins, like filthy diseases, or ill fauours, do cause the wicked to be vile & lothsome. And so is the meaning of the Holy ghost in the tenth Chapter, as wee haue there shewed, that their names shall be turned into infamy, as dead corpses are into putrefaction: God and wise men, will take as little delight in them, as people vse to doe in sents that be noysome.

Reasons. I

Deu. 28. 20. 37.

First the threatning and curse of God is directed against such; which will surely take hold of them, and not faile. *The Lord, saith the law, shall send vpon thee cursing, trouble, & shame, in all that which thou settest thine hand to doe, vntill thou bee destroyed. And thou shalt be a wonder, a Prouerbe, & a common talke among all people.* Yea this was denounced against, and executed vpon the very Priests themselves that were impious and sinfull, notwithstanding their place and function was so venerable. *Behold, saith he, I will cast dung vpon your faces. And I haue made you to be despised & vile before all the people, because ye keep not my waies, but lift vp your faces against the law.*

Mal. 2. 3. 9.

2

Secondly, it is a iudgement that carrieth waight with it, and lieth heauy on the that are vnder it. Mans nature abhorreth shame, and desireth to be well thought of: and specially to proud men, of which sort are all, or the greatest number of sinfull men, contempt is as bitter as death. And therefore at the last day, the principall reward of the godly shall be *Honour and glorie, with euerlasting life*; & one of the greivoudest punishments of the wicked, that they shall arise to *shame & perpetuall contempt.*

Rom. 2. 10.

Dan. 12. 2.

3

Thirdly, it answereth proportionably to their behauiour, and so their wages is correspondent to their worke. They despise God by their iniquity, and he will make them to be despised by his iustice: they

they sought his dishonour, by doing contrary to his commandement, and he wil bring them to dishonour, by doing according to his threatning. And so is that daily verified, which he once spake by Samuel; *Them that honour mee I will honour, and they that despise mee, shall be despised.* 2. Sam. 2. 30.

Confutation of them that perfume all their words and workes with prophanenesse, to be the better liked in all companies, and vse sinne as a preferuation against shame and reproach. Pride is a chaine vnto them, and Crueltie couereth them as a garment; and notorious impiety & licentiousnes are their principal ornaments, and Holy-daies attire, wherewith they deccke theluelues for greatest brauerie. Such is the corruption of our times, that it is esteemed the best way for men to grace themselves in the world, by professing themselves gracelesse, and voyde of all godlinesse. But eyther *Salomons* affirmation is false (which were impious to imagine) when he saith, that *sinne is a shame to a people*: or else their expectation is foolish (which wil surely so appeare) when they think to gaine glorie by that, whereby so many others are made contemptible. Vaine needs must the hope bee of washing faire in a foule puddle: or of making ones selfe sweete, by wallowing in a sinke, or filthie priuie. Use 1. Prou. 14. 34.

Verse 6. *Righteousnes preserveth him, that is upright in his way: but wickednes overthroweth the sinner.*

**R**ighteousnes, &c. That is, Gods fauour, grace, and goodnes, for righteousness, and by it, doeth protect both the bodyes and soules of such as are of a sincere heart, and holy behauiour. *And wickednes overthroweth the sinuer, or man of sinne*, as it is in the originall Text: it is alwayes a cause by desert, and many times a meanes by occasion, to draw downe miserie and destruction vpon him: The sense doth little differ from the third, fift, and sixt verses of the 11. chapter.

Verse 7. *There is that maketh himselfe rich, and hath nothing: and that maketh himselfe poore, hauing great riches.*

**T**here is, &c.) that is to say, diuers men take diuers vnlawfull courses concerning their estate. *Some boast themselves to be rich, when they haue nothing*: being poore and in debt, they make shewe

shew of great wealth, by keeping a great port. Others *faine themselves poore, when they have great substance*, they complaine of want, and go barely, and fare hard, and would make the world believe that they are nothing worth at all.

Pro. 7. 2.

¶ It is a faine for men to dissemble their estate, by making it eyther better or worse then they know it to be.

The Lord is not pleased with such a faine prosperitie, that hee gaue them not; nor with those that counterfeite crosses which he infliecth not vpon them. It is not safe for any man to arrogate to himselfe that which he hath not, nor to deny that portion which he hath, least need & penury make the falshood of his bragging manifest, and the curse of God cause his murmuring to prooue true.

Reasons.

1

First, the one sheweth his pride, and listeth vp himselfe, when God would haue him to be cast downe and humbled, and the other his discontentment, when hee ought to acknowledge the liberall hand of God towards him. The former deale like those creatures that raise vp their backs, and bristles, and feathers, and seeme to bee double as great as they are indeed: and the latter, like those that wrappe vp their bodies, and suffer scarce the one halfe of themselves to be seene.

2

Secondly, the one endangereth his brethren by his faire show, imboldening them both to lend to him, and promise for him, and trafficke with him to their great hurt and dammage: and the other defraudeth his brethren, by casting his burden for publike expences vpon them, and robbeth both Prince and Country of those dues which in right he oweth vnto them.

3

Thirdly, the one stayeth the other mens hearts and hands from shewing them mercie for reliefe of his necessitie: and the other dealeth cruelly with himselfe, by refusing the needful vse of those things which he holdeth in his owne hands.

Use 1.

Reproofoe of them that are ashamed of their pouertie, but farre from being humbled by it. They account it a base thing to be in neede, and yet themselves to bee no base persons, though they be most needy. If they iudge not their state contemptible, why doe they cloake it? if they acknowledge it to be meane and vile, why doe they take so much vpon them? The complaint of the Prophet against *Israell* may iustly be charged vpon this kinde of people:

their



*their pride doth testifie to their face, and they doe not returne to the Lord & their God, nor seeke him for all this.* For it is a contempt of corrections, when they striue against his strokes, and stubbornly resist his hand that smiteth them. The particular manner wee haue briefly spoken of in the ninth verse of the former chapter. Onely one sort of men we may not passe by in silence, but somewhat must bee spoken of them, and that is, such as being acquainted fully with the insufficiencie of their owne state, are yet most greedie of getting all bargaines into their handes, to the defrauding of all those that haue any dealing with them. They are like to Quagmires ouer-growne with greene grasse, wherein is no appearance of perill, before a man bee plunged in them. These easily fall to both the extremities here specified. So long as they are borrowing, though they haue nothing, yet they will make themselves very rich, that they may be trusted: but when they should make payment, though they haue wherewith to discharge manie of their debts, yet then nothing is to be found to satisfie any man. In the next place, it serueth to reprehend those niggardly persons, which swimming in plentie and great abundance, doe yet almost starue with penury and want: God offereth them meanes and opportunitie of dooing, and enioying good, that like flowing fountaines, they might send forth streames vnto others, and be largely refreshed with comforts themselves, and they become bottomelisse gulfs, and whirle-pooles, which drawe away and swallow vp all from others, and yet themselves haue vse of nothing.

Instruction, that we deale plainly, concerning the state of our soules, and neyther growe conceited of more goodnes then is in vs, nor extenuate those giftes which the Lord hath bestowed vpon vs.

It was too great a bragge of the *Laodicians*, to say that they were rich, and increased with goods, & had need of nothing; when they were wretched, and miserable, and poore, and blinde, and naked: and it proceeded from too great a discouragement in the godly *Eunuches*, to say that they were *drye-Trees*, when God hath giuen them the fruitfull sapp of grace.

Hosea 7.10.

Apoc. 3. 17.

Isai. 56. 3.



Verse 8. *The riches of a man are the ranſome of his life: but the poore heareth not the rebuke.*

**T**He meaning of theſe words ſeemeth to be, that howſoeuer there is in diuers reſpects, very good uſe of wealth and riches, yet many times they bring dangers to the owners thereof, who are driue to depart with them for the preſeruati- on of their liues. And though pouerty be not without ſundry inconueni- ences, yet poore men are more free from the contentions of enuious perſons then thoſe of higher place and degree. Notwithſtan- ding, it commeth not to paſſe alwayes, neceſſarily, that euery rich man is brought into ſuch troubles, nor that euery poore man eſ- capeth from all rebukes and moleſtations, but he ſpeaketh of that which oft befalleth the one, and ſeldome the other, eſpecially in regard of his eſtate.

*Life is more precious then wealth and riches.*

*Doct. 1.*

*Mat. 6. 25.*

*Gen. 19. 16.*

Euery godly man, euery prudent man, euery naturall man, that is not ſtript of all humanitie, and the very nature of a man, will be at charges, to redeem his life with his goods. That which our Sa- uiour ſpeaks concerning food, and apparell; the moſt needful out- ward things, is conſequently true in all other things being leſſe ne- ceſſary. *Is not the life more worth then meate, & the bodie then rayment?* And it is aſcribed to the Lords mercie, that Lot and his daughters were deliuered from the deſtruction of *Sodom*; though, as it ap- peareth by due conſequence, all his goods did periſh. *Iobs* cauſe doth alſo make it manifeſt, whoſe life the Lord ſo deere- ly tendered, when he gaue Satan liberty to ſpoile him of all his ſubſtance,

*Reasons.*

1

First, all manner of goods and poſſeſſions are for the ſeruice of life; either to be for the neceſſary uſe and reliefe thereof, or as or- naments and delights vnto it, to make it the more comfortable.

2

Secondly, the fruition of riches dependeth vpon life: and wher- as life may wel be without opulencie and wealth; when any man dyeth, his eſtate vaniſheth, his right in all earthly things ceaſeth, and his ſubſtance and liuings are transferred to new owners.

3

Thirdly, Gods iuſtice in putting a difference between him that ſtealeth a mans goods, and of him that taketh away a mans life, doth

doeth evidently shew, that life is more excellent than wealth. The one is inioyned by the Law to make restitution with double recompence, and sometimes with threefold, and sometimes with fourefold, or to be made a bondman: but the other is adiudged to die, for shedding of blood, vntlesse it were done at vnawares, and altogether against his will.

Reproote of them, that either by immoderate labour and tra-  
uaile, or by carking and caring: or by denying to themselves com-  
petent apparell, wholesome food, and needfull physick, doe weare  
out themselves, and cut their liues the shorter, that they may mul-  
tiply their riches, and make their liuings the larger. And this is  
yet a greater fault, that many preferre their earthly goods before  
an heavenly life; and relinquish the one, and that for euer, to ob-  
taine the other, though but a short season. But of all, and all,  
those cursed homicides are to bee condemned, which in desperate  
manner lay violent hands vpon themselves, when riches will not  
come to them, or stay with them according to their full conten-  
ment. If they cannot increase their substance, they willfully increase  
their owne sorrow: if God take away any part of their wealth, they  
throw away their life after it, and reiecting both the continuance  
of this temporall life, and the hope of that which is euermore, do  
purposely cast their soules into hell, and make themselves misera-  
ble for euermore.

Consolation to Gods people, that haue assurance of the eternall  
life to come, which incomparably surmounteth not onely golde,  
siluer, pearles, precious stones, & al other treasures; but also this na-  
turall life; the preservation whereof were not ouer bought, though  
we should giue as much as euer *Salomon* had, for the same.

*But the poore &c.* As the state of rich men is more fenced then  
poormens, so is the state of poore men, lesse impugned the rich mens.

The one sort are like to tall trees and well rooted, but subiect  
to wind and weather, on the top of the hill: and the other like to  
low shrubs with little rootes, but sheltered from all strong blastes  
in the bottome. If *Isaaks* herds and flocks had bene fewer, the  
Philistims would haue suffered him to dwell in more peace and  
quiennesse by them. If *Jacob* had gained no more in *Labans* ser-  
uice, than he brought thither with him when he came first, *Laban*

Vse 1.

2

Doth.

2

Gen. 26. 14. 15.

and his sons would haue continued as mild towards him, as they shewed themselves at his first coming.

Reason 1.

First, God his provident hand doth so dispose of the matter, that they which are most vnarmed shall be least assaulted; and where help is wanting, there ordinarily violence shall not be offered.

2

Secondly, there is no fit subiect for enuy to worke vpon; for that alwaies picketh a quarrell at prosperitie, and those things which carry a shew of excellencie.

3

Thirdly, there is no prey or bootie to be gotten by contending with them. Fowlers vie not to bestow their trauell and time in catching of little wrens, but of such Fowles as either will be meat for their tables, or bring money to their purses. It is to be obserued, that when *Judah* was sacked by the Babylonians, the poore of the land, were most spared from the captiuitie. And among vs, who may trauell so safely by the way, and sing so merrily in the sight of the theefe, as they that are knowne to haue little money in their purses? Who may liue more securely at home, without feare of robbers by day or night, than they that haue neither plate, nor coine, in their chests, nor any good stuffe in their houses? And who are freed so much from molestations and suites of law, as they that are neither able to pay the fees of the court, nor to answer the charges of the plaintiffe?

Ver. 1.

Instruction, to helpe our selues to contentment, though one condition be inferior to sundry others, by beholding the discōmodities of higher places, and the immunities of our owne. Many cast their eyes on other mens plentie, and their owne scarcity; but neuer looke to their owne peace, and other mens troubles, to their owne safetie and other mens hazards: to the boldnes which they might inioy if they would imbrace the opportunitie: & the dread that falleth on others by diuers occasions. The very vnreasonable creatures would willingly be exempted from heauy burdens: but foolish men would haue load layde vpon themselves, though they be altogether vnable to beare it. Wherefore it is a point of wisdom for Christians, that haue but little, to recount with themselves that God seeth the smalnesse of their strength to manage great matters, and to beare great troubles: and therefore is indulgent to them to chuse an easier state for them.

Verse

Verse 9. *The light of the righteous shall reioyce; but the candle of the wicked shall be put out.*

**T**He light of the righteous) that is, the good estate and prosperitie of godly men, *reioyeth*, is stable and increasing: as it is said of the sunne from whence the similitude is taken, that he *reioyeth like a mightie man, to runne his course*. And likewise here is ioy ascribed to it in respect of the effect, for that it maketh righteous men not without due cause to be ioyfull. *But the candle of the wicked*; their wealth, credit, dignities, and pleasures, or whatsoeuer fleshly men haue in admiration, or delight in; are but like to a candle light in comparison of Sunne-shine, and *shall bee put out*: euen suddainly be taken from them, or by degrees, in continuance of time consume away, and vanish to nothing. The opposition standeth in this manner: The light of the righteous endureth for euer, and therefore is full of ioy: but the candle of the wicked wil soone be put out, and therefore is full of sorrow.

¶ Only good men in ioy a comfortable estate.

It is alwayes day, with them, though they indure stormes and foule weather now and then for a season: and sinfull persons trauell all in the night without any moone-shine, or starre-light: their guidance, and comfort, and safety, consist altogether in their lanthorne and candle. This is the meaning of the Prophet, when he speaketh to the Church: *Behold, darknesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise upon thee, and his glory shall be seene upon thee.*

Doct.

Isa. 60. 2.

Reason 1.

First, the ioy and gladnesse of Gods people, is in the assurance of Gods fauour and loue, which is testified by these external blessings. It is not the fulnesse of their barnes, nor the greatnesse of their reuenues, nor the largenesse of their stockes, nor the fairenes of their houses, nor the plentie of their plate and Jewels that bring gladnesse to their hearts, but the munificence and bountie of the Lord, who in this manner expresth his goodnesse towards them. *His light, saith Iob, shined on my head, and his prouidence was on my tabernacle.* Now vngodly men contrary to this, rest satisfied in the desire of these earthly things, and looke no further, then to

Iob. 29. 3. 4.

Psal. 4. 6.

the corruptible treasures of gold and siluer, and such like commodities. Of this nature is that confused good, which many so earnestly wish for in the fourth Psalme: and in such things, is the hope of all wicked wordlings reposed.

Prov. 4. 18. 19.

Secondly, the condition of all good men, both within, & without, for grace and glorie is growne to be better: neuer ceasing to increase, vntill it come to fulnesse, and neuer to decay after it shall be full: and the vngodly are fading away as fast, and hasten towards their destruction with incredible swiftnesse, neuer staying till they fall into ruine; and neuer be repaired after they are ruinated. And to this purpose it is said in the fourth chapter of this booke: *The way of the righteous shineth as the light, that shineth more and more vnto the perfect day. The way of the wicked is as the darknesse: they know not wherein they shall fall.*

Pse 1.

Consolation for godly and religious persons whom no man can bereaue of their blessed estate. The Sunne of righteousnesse ariseth vnto them, and shineth perpetually within their horizon, though the windes of malice and temptation blow vp neuer so many cloudes of feares and troubles against them. Gods chastisements for their humiliation and triall; their owne sorrow for their finnes and offences, and their aduersaries violence for their overthrow and ruine, will neuer take away their comfort and glorie from them. The foggy mists of tribulations and afflictions doe seeme diuers times to overthrow them wholly: and yet saith the Prophet, in the name of the Church; *Though I fall I shall rise: when I shall sit in darknesse the Lord shall be alight vnto me.* The hideous blacke cloudes of disgrace and contempt, of slanders and iniurious accusations do threaten to cower them for euermore, and yet saith David, *Commit thy way vnto the Lord, and hee shall bring forth thy righteousnes, as the light, and thy iudgement as the noone day.* So that whiles there is a God, to send helpe vnto his people from heauen: or to call them to glory in heauen: they are not destitute of happines.

Mica. 7. 8.

Psal. 37. 6.

Use 2.

Reprooffe and terrour of the vngodly, who by louing a sinful dark behaiour, do chuse to themselves a miserable darke estate. For they that will be the children of darknesse by sinne and rebellion, shall abide the blacknesse of darknesse, with shame and confusion

fusion. Though the Lorde cause the Sunne in the firmament, that visible Planet to rise vpon the wicked aswell as the godly, to minister warmth and light to their bodies for the present, yet he will withhold the shine of his fauour, from yeelding ioy and glorie to their soules for euer. But in the mean time (say they) who is brightest? who is richest? who is greatest? See whether there be more of them that giue themselves to religion, in eminent places & honour, or of them that take their liberty, according to the course of the world.

*Sol:* True it is indeed, that most commonly worldlings goe before Christians in earthly preferments; though not alwayes: for by Gods mercy many good men attain also to riches & dignities. but knowe that your case is lamentable, when you haue nothing else to comfort your harts with but this, that you are wealthy and mightie; What maketh your small candle seeme to giue you so great light? Because you haue bin alwayes shut vp in a darke prison, and were neuer acquainted with the bright beames of Gods gracious presence. But what shall become of you when your candle is wasted? when your light shalbe extinguished? when your prosperity shal perish? It is certain that all carnall excellency will come to an end; either being blowne out by violence, or worne out by time. Remember that *Haman* had (as it were) a linke carried before him, and yet it was put out suddenly, snuffe and all, at one blast, and he left in hellish darknes of shame and misery. The King of *Babell* in greatnes was like to *Lucifer*, the brightest morning starre, and yet fell from the heauen of his magnificence, and lost all his glory in a moment. Isa. 14. 12.

Verse 10. *Through meere pride doth man make contentions; but with she well aduised is wisdom.*

**O**Nely by Pride, &c.) that is, wheresoeuer strife groweth, there is pride; at least in one of the parties contending: if not on both sides. Sometimes it stirreth vp men, and emboldeneth them to offer wrongs: sometimes imbittereth men; and maketh them wayward against the right: sometimes it causeth the one to be carelesse of dealing according to equity, & the other to be impatient of bearing any injuries. Yet notwithstanding this condem-



neth not all kinde of contending, but the frowardnes of the faulty persons in it. It is lawfull to giue a rebuke and correction, if it be done vpon good grounds, with an vpriht heart, and in due manner, though it be the occasion of some iarre or debate: and he only is to be blamed, which receiueth not the admonition. And so to stand in the cause of God is comendable, (for the Prophet reproveth them *that contend not for the truth*) and they are to be charged with the sinne of Contention, which oppose themselves against good causes. Neyther are such heere to be taxed as defend their state, or vse the helpe of the Magistrate and lawes, against those which goe about to defraude or defame them. Neyther yet are they to be reprov'd by this, that follow suits against malefactors, to bring them to iust punishment. Provided always, that in these cases, the cause bee weightie, their proceedings equall, and their harts free from all malice and reuenge. *But with the well aduised is wisdom:* they which haue discretion & iudgement in themselves, or be willing to harken to aduise and counsell of others, will beware of vaneccessary controuersies. The opposition is this: Only by pride and follie do men make contentions: but with the well aduised is wisdom and humilitie to follow peace.

*Doct. 1.*

¶ So farre as any man is contentious, hee is proude.

Humility is euer ioyned with loue; and both of them with mildnes and patience, and all of them are enemies to bitterness and debate. No man was more ready to passe by wrongs & iniuries done vnto him then *Moses*; & that was because *Moses* exceeded all the men of his time, in humilitie and meeknes. And *Iesus Christ* was the most patient and peaceable of any that euer was in the world: because neuer any was so humble and lowly as hee. And this very reason among diuers others, is brought in the 12. chapt. of *S. Matthew*, to proue it: *He shall not strive nor crie, neither shall any man heare his voyce in the streets.* And contrariwise it hath appeared in all Ages; that where pride is deepest, there patience is shallowest: and they that ouerflowe with the one, are voyde and emptie of the other: And therefore the wise man opposeth them together, as contraries, saying; *the patient in spirit, is better then the proud in spirit.* And in another place: *Hee that is of a proude heart stirreth up strife.* And this will appeare the better, if we obserue the principall branches which

*Numb. 12. 3.*

*Mat. 12. 19.*

*Eccles. 7. 10.*

*Prov. 28. 25.*



which the venemous sappe of pride breaketh out into.

The first is self-liking, a high estimation of their owne worthines and desert, which they take for a great indignity, not to be as much respected of others. And this maketh them so angrie and fierce, and implacable, against those which crosse them in their commodities, or be not tractable to yeeld to all their desires. Reasons. 1

The second is emulation: whereby they enuiously repine and quarrell at those gifts and good things, which they beholde in others, whome themselves are vnable to match, or at least to surmount and ouerpasse therein. 2

The third is contempt and disdain: when they conceyue a base opinion of their brethren, as of vnworthie and vile persons: and feare not to loade them with despight and contumelies, or to neglect all manner of duty towards them. 3

The fourth is Ambition: when they strue for victory, and propose to themselves praise, or seeke (like *Lamech*) to bee feared, for their force and boysterousnes. 4 Gen. 4. 23.

Reproofof them that beeing most vnquiet and troublesome, doe cast all the blame vpon them that beare all the burden. None bark so much with their tongues, as they that bite most with their teeth; None calumniate so much with lips of falshood, as they that smite with the fists of iniquitie; The wrong dooers are the greatest Fault-finders: and they that are iniuriously oppressed, are commonly also maliciously depraued. How many exclaime of euill neighbors, that they canot liue peaceably amongst them: and will not looke to the pride of their owne hearts, which breedeth the contentions? Wherefoeuer they dwell they are dashed with waues of strife & dissention: and then they accuse the times, and places, and people, when they themselves excite the tempest, and carry in their bosomes the blasts that raise the billowes. Vse 1.

Confutation of them that think none to be proud, but such as are pompous, & that none can haue great harts, that be not clad with gorgeous apparel. They that are to exercise their ministry amog the vulgar & poorer sort, shal finde it a difficult matter to cōvince them of the sin of pride: It seemeth a strange *paradox* vnto them, and a palpable wrong and indignity offered to tax them with suspicion of that, as thogh it were impossible for them to be touched

with it, sithence their garments, and houses, and furniture, and all doe apparantly shewe the contrarie. But how doe they demean themselves? what agreement haue they with their Neighbours? Indee they cānot deny, but that ther is a great discord between them & other without dores, the whole town is at variance with them; and within-dores, they cannot but fall out with the whole household: for there is none abroad nor at home which doth not abuse them. Who seeth not a high minde in a low state, and much pride in small wealth, & a great stomack vnder a ragged rayment?

3

Instruction: if we would show our mildnes, & not vex our selues and others with brawles and contentions, let vs purge our hearts of this turbulent humor, which is a perpetuall make-bate. And if we would enioy peace from others, & not be molested with contention, let vs conuerse and haue fellowship with such as are religious and humble. For they that haue peace with God, against whom they formerly warred, and are at waire with sinne wherein they formerly liued, cannot but be peaceable & louing towards all those which are friends to God, and enemyes to sinne.

Doct. 1.

*But with the well disposed, &c.* As euery one is more discrete and wise, so he is more inclined to be quiet and peaceable.

Folly loueth to feede on strife and debate, and true wisdom auoydeth it, as a thing that is dangerous and hurtfull. *S. Iames* teacheth vs, that to bee apt and forward to bitter behauiour, is *earthly, sensuall, and diuellsish*. But the wisdom that is from above, is *first pure, then peaceable, gentle, and easie to be intreated*.

Reasons.

First, a man of vnderstanding feeleth the weight and burden of his owne faults, against GOD and man: and therefore is rather moued to pittie other men for their infirmities, then to pursue them. And as hee hath found mercie at Gods hand in forgiving his sinnes, so will hee deale mercifully with his brethren, in passing by their trespasses.

Secondly, they will discern that they shall gaine nothing by the losse that they cause other men to sustaine: their neighbours infamy will nor heale their credit: and the trouble that they put others vnto, will not be a meanes of theyr owne quietnesse. It is impossible that the hurt of one member by violence offered to it, should turne to the helpe of another that hath wounded it.

Third.

Thirdly, they foresee and ponder of the perills that may grow to themselves by vnnecessary contentions. Should they not vex their minds by distempers, and perturbations? Should they not hinder their state by expences and charges? Should they not get themselves enemies siding & diuision. Should they not endanger themselves of shame and ignominy by taking the foyle, and being overthrown in the suite? All these they look into before they enter into the strife, & therefore in consideration of them, they forbear to strive at all.

Reprooffe of them that take it to be the best meanes for making their wisdom notified, and knowne to the world, to be stirring and ready to pursue euery quarrell. It seemeth to them a title of honour to be said to haue a shrewd heade, and therefore they make themselves masters of molestation, that few can liue in peace and quietnes by them. But if Christ Iesus was wise (as who can denye him to be very wisdom it selfe) then these are necessarily to bee accounted fooles, as taking a course directly contrary to his. For he esteemed it as a matter of true praise to bee meeke and gentle as a lamb, receiuing many wrongs rather then reuenging ones; but they glory in being like to Bulles and Rams, and fiercer beastes, that offer violence to such as neuer prouoked them with anie injuries.

Verse 11. *The riches of vanitie shall diminish: but hee that gathereth with the hand shall increase them.*

**G**oods ill gotten, & wealth attained vnto by vnlawful meanes, shall not prosper, but either waxe lesse and lesse, or perish together on a sudden, or at least depart from the vniust owner, & become an other mans: but he that vseth honest labor and diligence, doth take the right way to thriue, and daily to grow richer. See chapter 10. v. 2. 3. 4 and 12. v. 27.

Verse 12. *The hope that is deferred, maketh the heart sicke: but when a desire cometh, it is a tree of life.*

**T**he hope deferred, that is, when the thing hoped for, is not obtained according to his expectation that hoped for it, but is

put off from one time to another, it bringeth great griefe & affliction: *but when the desire commeth*, when a man hath that which hee long wished for, *it is a tree of life*, that is, very pleasant & comfortable, and healeth the spirits which were weakned by the former delay.

*Deft.*

As hope is neuer conceiued without comfort, so it is seldome protracted without sorrow.

*Psal. 119. 123.*

The elder sort and euery sort of people, are like to little children in this point: that which they hope for, & long for, they wold not long waite for, & their harts will crie if they be not soone satisfied. The Prophet thought the time not short whetein he had continued, expecting deliverance & comfort at Gods hand, when hee sayde *mine eies haue failed in waiting for thy saluation*. Especially in the 13 Psalme doth *Dauid* declare his ardent desire of speedy helpe by multiplying of *How long*.

*Psal. 13. 1, 2.*

*How long wilt thou forget me O Lord for ever? How long wilt thou hide thy face from me? How long shall I take counsel within my selfe, hauing wearines daily in mine heart.*

*Reason 1.*

First, that which men desire with hope and yet cannot haue it, doth work in them a more sensible feeling of their need, & so they are punished with the pain of hunger & thirst. And so, as food long kept from the stomach, doth bring the body to weaknes: euē so the thing longed for prolonged, doth driue the soule to faintnes.

2

Secondly, it commonly commeth to passe euen to good men & those of the best gifts, & greatest graces, that they shall be assaulted with many feares after they lay hold on the couenant of God, vntill it be performed vnto them. The defect of their faith: the sense of their wants, their carnal reason, their fleshly friends, the temptations of Sathan will altogether attempt to draw them to doubt, that eyther they were illuded in apprehending the promise, or that the Lord is remisse in fulfilling of it.

*Vs 1.*

Instruction to hope for nothing but that which is haueable, & may wel be had, & whereof we are capable, & that doth belong vnto vs: for if protraction cause the hart to languish, what wil frustration, and disappointment doe? It is one of the threatnings against the wicked in *Deuteronomy*, that their goods, & cattell, & children, *should be giuen vnto another people, & their eyes should still looke for them*

*Deu. 28. 32.*

*them*

them till they failed, & there should bee no power in their hand. Now what is meant by this, that their eyes should fail? That their expectation deceived should turn the to as much wo, as if their eyes had lost their sight. And that was because that they incurring the curse by their sinful behaviour, did yet presume of a restitution to happines: as though nothing had appertained to the but blessings. So slothful persons, expel, & chase from the al wealth & riches, by violence; & yet trust, that in time, they shall bee able to compare with the best of them all, in wealth and riches.

Not to limit God; nor to prescribe to him in what space he shall fulfill his promises. It was an impious, & heathenish speech of the King of Israels messenger, when he said in blasphemous manner, & that in the hearing of *Elisha*, that hee neither would, nor ought to attend on the Lord any longer. But wee need not draw admonitions against this from the infidelity of the wicked, but from the infirmities of the godly, as *Abraham* & *Sarah* had much ado to beleue, that a child should be gotten, & conceived of their bodies, after their naturall vigour was consumed; and therefore *Hagar* was brought in to helpe the matter, and to supply that which was wanting in *Sarah*.

Not to depend on man, nor to repose our hope in flesh & blood: for thereby we shall not onely bee delaied of our help too long, but defeated of it altogether. For it is a righteous thing with God, that they which will deifie creatures by confidence, should be deceived by creatures, with confusion.

The poore Israelites found this, and felt it, and cryed out vpon their owne folly for it. *Whiles wee waited for our vaine helpe, our eyes sayled: for in our waiting we looked for a nation that could not save vs.*

Iam. 4. 17.

Where we vndertake to minister succour, and can accordingly effect it, let vs not grieue the hearts of them that are already in affliction, by lingring too long before we relieue them. So doth God teach vs to shew mercy, and beneficence timely, and in due season. *Saie not vnto thy neighbour go, and come againe: and to morrow will I giue thee, it thou now haue it.* And this was one among sundry other testimonies of a good conscience, whereby *Iob* was comforted in his extremities, that hee had not restrained the poore of their desire, nor caused the eyes of the widdow to faile.

Pro. 3. 18.  
Iob. 31. 16.

*g But when the desire commeth, &c.)* The longer we stay for any good thing, the more ioy shall we haue at the receiuing of it. See Chapter 10. v. 28. *Doct. 1.*

*Doct. 1.*

Verse 13. *He that despiseth the word bee shall bee destroyed, but hee that feareth the commandments, he shall be rewarded.*

**H**E that despiseth the word, &c.) that is, every one is in a dangerous case, and at least certaine to perish in the ende, who contemptuously reiecteth the holy Scriptures: which because the Lord doth as it were speake in them, & declare his will by them, are called his word: and that for the perfect agreement & consent of al the parts, is set downe in the singular number, as if it were but one. Neither is this punishment threatned only to the contemptners of the bookes, and sentences, and Texts of the Scriptures, but likewise to the despisers of the ministry therof. *But he that feareth the commandment,* which reuerenceth, and loueth, and maketh conscience of the whole doctrine of God, *hee shall bee rewarded with peace, and blessings of this life, and glory and blessednes in that which is to come.*

*Doct. 1.*

*g* No sinne is more dangerous and hurtfull, then the contempt of Gods word.

The ignorance and neglect thereof in them which haue opportunity to know, and imbrace it, is not a small fault, nor often passed ouer without punishment, much lesse may they looke to escape without some grieuous plagues and iudgements, that set nought by it, that despise it, that obstinately reiect and deride it. And in this case there is no priuiledge or immunitie by age, or state, or place, or multitude: our Sauiors threatning is general with out any respect of persons: *Whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that City, shake off the dust of your feete, Truely I say vnto you, it shall bee easier for them of the land of Sodome and Gomorrah, in the day of iudgement, then for that Citty.* Who knoweth not that the miserie of the Sodomites is very grieuous, as their wickednes was very bainous? Who hath not heard as well of their lamentable plagues, as of their damnable sinnes? They are condemned as Saint Peter saith, already, & therefore

*Mat. 10. 14. 15.*



fore not like to be saved hereafter: and what then shalbe the condition of those which are subiect to a greater destruction then these?

First, all the threatnings of the law be due vnto them, and will in time accordingly be executed, as is said in *Deuteronomie*: *All these curses shall come upon thee, & shall pursue thee, & overtake thee, till thou be destroyed, because thou obeyest not the voice of the Lord thy God.* *Reason Deuter.*

Secondly, they renounce the Lorde himselfe from being their God and King: they disclaime his crowne and scepter, his authority and gouernment: they actually denie his nature and attributes. The rebellion of such vngodly persons, the Lord complaineth of in the Psalmes, saying: *My people would not heare my voice, & Israel would none of mee.* The punishment of such contemptuous rebels, our Sauour doth foretell in the Gospell, saying: *those mine enemies which would not that I should raigne ouer them, bring hither, and slay them before mee.* *Psal. 81.11. Luk. 19. 27.* Earthly Princes will not endure despite at their greatest subiects hands, to haue their dignitie defaced, or their lawes violated, or their gouernance troden vnder foot: and therefore much lesse will the Lord of glorie, of Iustice, & power, beare such indignities at the hands of sinfull men, which are his most abiect and contemptible creatures.

Thirdly, they cast from them all the remedies and medicines, whereby they might be cured of their sinnes, and deliuered from their euils. What is the best way to be deliuered from pernicious plagues and punishments? to pacifie Gods wrath and displeasure. What is the way to pacifie Gods wrath and displeasure? to haue a communion with Christ, in his passion, merites, and graces: what is the way to attaine to this communion in the passion, merits, and graces of Christ? to bring a faithfull and humble heart to lay hold on his promises. And by what meanes may the heart be seasoned with faith and humilitie? by the efficacie and vertue of the word. So then they that contemne the word, refuse to be faithfull; relinquish the promises; loose all right in Christ; liue in Gods displeasure: and consequently expose themselves to pernicious plagues and iudgements.

And thus much the Scripture doth testifie, by shewing vs a president of the peruerse and froward Israelites. *The Lord God of their Fathers sent to them, by his Messengers, rising early, and sending, for*

Chron. 36.  
16.

*hee had compassion on his people, and on his habitation. But they mocked the messengers of God, and despised his wordes, and misused his Prophets, untill the wrath of God arose against his people, and till there was no healing.*

U/6 1.

Terror for the Papists, whose religion is altogether confected and made of severall sorts of contempt: for what is there in it that tendeth not wholly to the disparagement of the holy Scriptures? Are they not despised, when mens writings, and many of them meere forgeries, are made of equall authoritie with them? Are they not despised, when the commandements and traditions of men, when trifles and toyes, when legends & fables, and shamefull lyes are preferred before them? Are they not despised, when a sinfull man, that man of sinne, shall vsurpe authoritie ouer them, and prescribe a meaning to them, and not permit them to haue any other sense or power then he shall vouchsafe to giue? Are they not despised, when they are so violently impugned? When doctrine and practise is directly against them? when men wilfully refuse the knowledge and vnderstanding thereof? when they labour with all their might, that all the world might be kept close prisoners in the dungeon of darkenesse, and deprived for euer of the light of the Gospell.

2. This sentence will presse sore vpon the Brownistes, who are become bitter despisers of the ministerie of Iesus Christ, by separating themselues from the Churches of God, and deprauing all the holy meanes of saluation. Howsoeuer they pretend to stand for sincerity, yet they resist it: and taking vpon them to be champions for Christ his Kingdome, they fight against it: And though their arguments seeme to be grounded on the word, yet beeing well sifted, they prooue meere fallacies, and haue no agreement with the meaning of the holy Ghost in the word. They are strongly illuded by Sathan, and made his agents (as much as may bee) to peruert the right wayes of the Lord.

3. It generally condemneth all those which wish that Gods will might be put backe, that their owne might be set forwards: that would haue his word giue place, that theyr lusts might take place, that be readier to break all his comandements, then willing to crosse any one of their carnall affections. He shall rather lose his  
ser-

service, then they will lose their sinfull pleasures: his Lawes shall rather be transgressed, then ought of their commodities lessened: they care not how lowe his glorie falleth, so that their name and credit may mount vp aloft. Some therfore bitterly professe hostilitie against sincere preaching: some scoffingly deride the faithfull preachers: & some fainedly make semblance of loue to both: but all these (as *Dauid* saith, *Doe hate to be reformed, and cast the words of the Lorde behinde them*: and therefore all these (as *Ieremie* saith) shall be *asbamed, and afraide, and taken*, and so destroyed. Manie hope for safetie, in regard of that which they are not; as because they be not Adulterers, nor Theeues, nor grosse offenders against mens lawes: but they neuer thinke of the perill in respect of that which they are, being irreligious and prophane, and impious contempters of Gods Lawes.

*Psal. 90. 17.*

*Ierem. 3. 9.*

*¶ But hee that feareth the Commandment, &c.* Whosoeuer are religiously affected to the Word and worship of God, are sure to speed well for it.

Though nothing be merited by desert of their part, yet all happinesse is due vnto them by promise, on Gods part. And if any one of them should faile to bee blessed, the whole bodie of the Scriptures should cease to be true. For it is the current of all those holie writings, and the Couenant, which was confirmed by the blood of Christ, that Gods people, in whose hearts his word is, shall neuer want safetie, nor comfort, nor glorie. *They that loue thy Law* (saith the Prophet to the Lord) *shall haue great prosperitie, and shall haue none hurt. And to him will I looke* (saith the Lorde by the Prophet) *even to him that is poore, and of a contrite spirit, and trembleth at my words.* His looke to his whom he loueth, is very effectuall, and he will looke that nothing shall be amisse with them, whome hee in mercie beholdeth.

*Psal. 139. 16.*

*Isa. 66. 2.*

First, this reuerence and feare, which is here spoken of, is compounded of faith and humilitie: two graces very acceptable to God, and amiable in all godly Christians.

*Reasons.*

1

Secondly, by this they manifest their loyaltie to him, and subiection to his kingdome, they declare themselves to be his people, and really acknowledge him to be their soueraigne.

2

Thirdly, where the word is truly feared, there it is faithfully

3

E 4

obey-

obeyed: they that reuerence it in heart, will obserue it in deede: they dare not take libertie to doe any thing against it: they will not be heedlesse of duties prescribed by it.

Use 1.

Confutation of that impious error, which by temptation and frailtie, commeth into the thoughts of the regenerate; and by infidelitie and corruption, dwelleth in the hearts of the vnregenerate: and by impudencie and audaciousnesse, breaketh out of the mouthes of Blasphemers; that it is to no purpose, to bee so deuout and godly, and that they are most wise, that are least fearfull to followe their delights: and to satisfie their fleshly desires.

Iob. 11. 15.

*Iob* speaketh of such, and bringeth them in, saying: *Who is the Almighty, that we should serue him; and what profit should wee haue, if wee should pray vnto him?* And *Malachie* speaketh to such, and in sharpe manner, chargeth them to haue affirmed; that it is in vaine to serue God: and what profit is it that we haue kept his commandment, and that we walked humbly before the Lord of Hosts? Such haue bene in euery Age, and many such are in our owne age, which are all reſſelled by this worthy sentence: whereby it appeareth, that the faithfull are so farre from loosing the recompence of their wordes and actions, as that their religious thoughts and actions shall not be vnrewarded.

Mal. 3. 4.

2

Consolation to all them whose Consciences are vpright and tender in the loue of truth, against the troubles that are to be looked for, from the world to the godly for goodnesse: and from God to the world for sinne. Doe the wicked molest them with wrongs and vexations, because *they runne not with them to the same exercise of ryot, and euill?* The Lorde will refresh them with rest and comfort, because they cleaue vnto his word; which forbiddeth euery thing which is not good. Is any thing taken from them vniustly for his sake and Gospels? He will giue all things vnto them abundantly in recompence of the same. In this world, as our Sauiour saith, their gaine shall an hundred folde exceed their losse, if it be expedient and needefull for them: and in the World to come, they shall receiue Eternall life. And in the meane time, when plagues shall be powred down vpon the earth, for the iniquities of the people; they shall eyther altogether escape them, or else be deliuered from the venome and hurt of them. They that take *Habakuk*;

Mark. 10. 30.

course

course, and tremble when they heare the word spoken, shall be in  
*Habakkuks case, and rest in the day of trouble.*

Habak. 3. 16.

Verse 14. *The doctrine of a wise man is a wellspring of life, to depart from the snares of death.*

**T**Hough the meaning of these wordes hath beene shewed, and prosecuted already in the eleventh verse of the tenth chapter, yet we wil ad some what to the explication thereof. When it is sayd therfore that the doctrine or instruction of a wise man is of such force, it is to be vnderstood of wholesome and sound doctrine, such as he receiueth from God, and deliuereth to his brethren; for wise men sometimes draw their instructions from their errors, and now and then from grosser corruptions, as *Dauid* did, when he gaue direction to *Ioab*, how he should cause *Vryah* to be made away. And as the lesson ought to bee sound for the matter; so must it be reasonable for the manner: as spoken in due time; in meet place; and fitly applyed: wherein *Iobs* friends much failed, though otherwise the men were godly, and their wordes very true and weighty. And yet further to these must be added of his part, that will drinke of this liuely fountaine; an attentiu eare, and beleeuing heart to heare and imbrace the doctrine. And then it will be constant, and not dried vp like ditches or ponds, that are fed with raine water: it will be comfortable, and refresh the heartes of them that are in affliction; it will be profitable, and make them that receiue it, fruitfull: it will be necessary and forcible to deliuer them from sinne and destruction, though therein the similitude be altered: for that is meant by turning from the snares of death.

Dott 1.

*¶ To depart from; &c.*) Sinne is Satans snare to catch men to perdition.

Hee that is in the power of it, and intangled therewith, is in great perill of perishing, being caught in a trappe, and held fast there, till either grace deliuer him, or death deuoure him. *Hee is taken, saith Beldad, in the net by his feete, and walketh vpon the snares. The grima shall take him by the heele, and the dreadfull Fowler shall come vpon him.* There is no safe treading any where but in the wayes of God: euery step without it, through the length and

Iob. 18. 8-9.

breadth of the whole world, hath somewhat set in it to intangle vs. Without the direction of the word, and vertue of the spirit, what is man? what cometh from man? what is done by man, but that which will worke his woe, and turne to his ruine?

Reason 1.

First, euery mans nature from his birth and conception, hath made him obnoxious to death and damnation, and hath closed him vp in such a sure hold of corruption, that hee can neuer escape out of it, vnlesse Christ Iesus doe set him at libertie.

2

Secondly, ignorance, errors, and carnall reason of the mind, together with lusts and passions, & inordinate affections of the hart, do sharpen mens appetites to Sathans baits, whether it be by net, or by trap, by snare, or by limetwigs; or howsoeuer he is disposed to come by them, they are ready for his turne, & taken at his will, as the Apostle testifieth.

1 Tim. 2. 26.

3

The practice of sinfull men must needs bee damnable, when their disposition to it is very dangerous: their words, and workes, and wayes, are exceeding pernicious, when their harts, & thoughts and natures are so hurtfull. *Elphaz* had made a sound conclusion against *Iob*, if *Iob* had been liable to his premised accusation. *Is not thy wickednesse* saith he, *great, and thine iniquities innumerable? Therefore snares are round about thee, and feares shall suddenly trouble thee.*

Iob. 22. 5, 10.

He. 1.

Instruction, to bee as carefull to fly from euery sinne, as we are desirous to escape from any perrils. No man would willingly fall into his enemies hands, whome hee knoweth to lie in waite for his blood: and the brutish creatures with all their might, do flie from those that seek to kill them: and shal we then be more heedless of our soules then they are of their liues? to expose our selues to the baits of the deuill, whereby he goeth about to destroy vs? True it is, that he proposeth pleasures and delights to allure vs by them, as hee did *Enab*: but when wee haue consented and yeelded vnto him, there will follow nothing but paine and miserie, as *Enab* felt. Great offers he will make vs of aduancement and credit, if we will vse his meanes to attaine vnto it: but shame will insue vpon it, and confusion, when wee giue ouer our selues to be directed by him. Wealth and riches he knoweth man naturally to hunt after, and therefore hee commonly doth feede their humour with hope of

commo.



commoditie: but when they bite at his bait they swallow downe the hooke withall, and so are made his prey to their perdition. And though they misse of the gaine which they looke for, yet bee misseeth not of their soules which he fisheth for, if he can fastē his angle vpon their desires, and catch them by the willes, in making their hearts willing to yeeld vnto him. For so the holy Ghost himselfe witnesseth, saying; *They that will bee rich fall into temptation, and snares, and into many foolishe and noysome lustes, which drowne men in perdition and destruction.* 1. Tim. 6. 9.

If we be fallen into any sinne, let vs seeke to this wellspring for remedie against it: for as it preserveth some from entring into Satans nets, so it will be a meanes to others to bring them forth, *God thereby giuing them repentance, that they may know the truth: and that they may come to amendement out of the snare of the devill.* 2. Tim. 2. 25. 26. But it is fit that we make all possible speed to procure our libertie, because the longer we continue in the net, the more we shal be intangled, & with greater difficultie get out. This holy direction is giuen to rash sureties *which are come into the hands of their neighbours*, whose state is insnared with the words of their mouthes, that they should hasten as fast to auoid that danger, as the nimble hart runneth from the hunter, or the swift bird flyeth from the Fowler, and not sleepe vpon it one night, before they haue obtained their indemnity: much more then it concerneth them which are fallen into the hands of Sathan, and of Gods iustice, & be subiect to eternal death; to bestirre them, and not suffer one moment to passe, before they labour effectually for their freedom.

Reproofe of their ingratitude and folly, that contemptuously reiect this water of life; those holy instructions which are deriued out of Gods word, and louingly giuen vnto them, to rescue their soules from death. Is it not a curriish part to snarle at, and bite that hand which is offered to them for helpe, to draw them out of the snares of destruction? and yet few doe better requite them that deale vprightly, and faithfully with them. They account them their enemies, because they tell them the truth, and they that most loue them, are least beloued of them.

Verf. 15. *Grace giueth good successe: but the way of the transgressors is rough.*

**G** *Race,*) that is, the worke of Gods holy spirit, begetting true pietie & righteousnesse, *doth giue good successe:* it maketh good men to deale wisely & prosperously in all their affaires. *But the way of the transgressors is rough.* Their life is vnhappy and full of many vexations. The sense and opposition standeth thus: Grace giueth good successe, and therefore the way of the obedient is plaine and comfortable; & sinfulness bringeth euill successe, and therefore the way of the disobedient is rough and troublesome.

*Dott. 1.*

¶ So far as any man is truly religious and godly in heart; he is sure to be prosperous and happy in his wayes.

This is a point that is scantily beleueed of men, and few wil giue credit vnto it, and therefore it is largely set downe by God, and many Scriptures consent in the confirmation of it. As in the first Psalme: the man that delighteth in the law of the Lord, and constantly meditateth in the same, is promised; that *whatsoever he shall doe shall prosper.* In the third Chapter of this booke it is giuen for a commendation of holy wisdom: that *her wayes are wayes of pleasure, and all her pathes prosperitie.* In the prophecy of *Isaiah*; the carelesse Iewes are vpbayded with their sintull folly, that had bereft theselues of so good an estate, whereunto the Lord was most ready to haue promoted them: *Oh saith hee, that thou hadst hearkened to my commaundements: then had thy prosperitie bene as the flood, and thy righteousness as the waues of the sea.*

*Psal. 1. 3.*

*Prou. 3. 17.*

*Isa. 48. 18.*

*Reason 1.*

First, grace will conduct men to the right way of truth and equity, preserving them from all vnrighteous causes, & restraining them from all vnrighteous courses for bringing of their purposes to passe,

Secondly, it doth as well make them prudent to deale wisely, as righteous to deale warrantably in all their behauiour: and where wisdom and iustice ioyne handes in working, the effect must needs be comfortable which they ioyntly produce.

*Obiect.*

But it commeth to passe commonly, as is dayly to be seene in many places, that the most gracious are least prosperous, and the best

best men seeme to be in the worst state. Many of them are poore, many of them are despised, many of them are oppressed, and all of them are afflicted. If they bee free from troubles at one time, they fall into them at an other : if they escape those crosses which others feele, they feele those griefs which others escape : if they be exempted from outward calamitie and molestation, they shall bee assaulted with inward anxietie & temptations : and how then can it truly be said that grace doth giue them true successe?

*Answer.* As good men doe faile in some duties, and haue not so much grace as they might attaine vnto : so are they many times corrected of God for the same, whereby it commeth to passe that their faults and defects doe worke their woe, and not their faithfulness and graces. Moreover, it is not absurd to say, that the afflictions and troubles of Gods children, in regard of the ende and happy issue therof, are helps of their prosperitie ; as raine and thunder are diuers times, more seasonable weather for corne & grasse, then the Sun-shine. Well was it for *Iacob* at the last, though maruellous bitter at the first, that *Ioseph* was sold and sent away from him into *Egipt*. And *Ioseph* was highly promoted, by that way which seemed only to tend to his ruine. The violence of his brethren to sell him, the falshood of his mistresse to defame him, the rashnes of his Maister to imprison him : All these were occasions and meanes to aduance him.

Thirdly, they deuolue their way vpon the *Lorde*, as hee biddeth them, and therefore hee will bring it to passe : as hee promised them. They seeke the knowledge of his will for direction, they craue the ayde of his hand, they propose the praise of his name, for the ende of their enterprises, and how then should they miscarry in their sayres?

3  
Psal. 37. 5.

Fourthly, hee taketh delight to conuerse with them, and offereth his fauourable, his helpfull, and prouident presence vnto them: according as hee encourageth *Ioshuah*, and all other that are faithfull and obedient, in *Ioshuah* his person, saying : *I will bee with thee, I will not leaue thee, nor forsake thee.*

4  
Iosh. 1. 5.

Instruction to kindle our hearts and desires more ardently and with greater earnestnes, to labour and strue for grace, sithence it is euery way so behoouefull. Concerning God, it will make vs fit

Yse 1.

Tim 4. 8.

to do him service : concerning our soules it will make vs certaine of saluation : concerning our wayes it will make vs prosperous ; and with the Apostle, to expresse so ample matter in so brief a manner, *Godlinesse is profitable to all things which haue the promise of this life present, and of that is to come.*

3

Reproofe of their follie that begin at the wrong ende, and trust to wit, and might, to policy, and power, to bring their purposes to passe. Religion and pietie they thinke will marre all, and therefore wil haue no dealing at all with them. A generation & brood of impious *Atheists* are risen vp almost euery where, which contemptuously renounce the assistance of Gods helpfull hand, in the whole course of their liues : Nay they are so farre from seeking eyther to bee guided by his counsell, or blessed by his prouidence : as that they actually bid defiance vnto him, by reiecting his wisdom, and prouoking his wrath, as though there were nothing in him but follie and weaknesse. And yet they doubt not but that they can command the euent of their actions to be fortunate, and create to themselves prosperity and happinesse.

Doct. 2.

*¶ But the way, &c.)* As vngodly men shall fall into damnation at their death, so they shall feelee many vexations during theyr life.

Ecl. 57. 20. 21.

Theyr iourneys ende is most miserable, and the way to it is very vncomfortable : they take more paines to goe to Hell, then Gods people doo to obtaine euerlasting life. *The wicked, as Isaiah telleth vs, are like the raging Sea, that cannot rest, whose waters cast up mire and dirt. There is no peace (saith my God) to the wicked.* It is as possible for the Sea to be still without ebbing or flowing, or waues, or motion, as for sinfull persons to be voyde of all perturbations. Their owne hearts are seeldome without a Tyde, and the Lord often sendeth blasts of trouble vpon them, that eyther within or without, somewhat is amisse with them.

Ecl. 28. 20.

First they are inheritors of Gods curses, which are conueyed to them by threatnings of the Law, and one maine article thereof is, that *the Lorde shall send vpon them cursing, trouble, and shame, in all that which they set theyr hand to doe, vntill they be destroyed.*

Secondly, their owne leaude and wretched behauiour in matter or manner, or effect, begetteth them paine and trouble, or want, eyther

eyther presently together with the practise, or else to followe not long after. And this will the more evidently bee scene, if we instance in some severall sorts of sinners. How miserable doe worldlings make their liues, by tossing and toying, and tumbling in the earth? They rise early, and goe late to bed, and eate the breade of carefullnes. In the day they ruacerate their bodies with immoderate trauell and drudgery, in the night they torment theyr mindes with excessiue carking and caring. And when are proud, and ambitious, and vain-glorious persons at rest, and free from vexations? Quarrels, and suits, and contentions are as ordinary with them, as smoake is with fire. Sometimes their big stomacke vrgeth them in malice or brauery to slie vpon others: and sometimes theyr high lookes causeth others, in enuie or reuengement, to set vpon them, and so woundes, or strokes, or soyle, or charges, or one mischief or other, doth vsually ensue vpon it. As for voluptuous liuers, and such as giue ouer themselues to sensualitie, the world may see how painful their pleasures are, & that all their delights be mere delusions. How many miles will gamesters ride? how many houres will they spend? how many sleeps will they breake, to passe away their money to others, and to purchase miserie to themselues? to loose their substance and comfort, and to winne penurie and anguish? What other consequences do comonly follow vpon this, we need not to shew, sithence they are plainly enough scene by their borrowing, and breaking, by writs, and arrests, or executions, or out-laries, & such like proceedings against them, besides the felonies, that diuers fall into, & the punishment which they suffer for them. Now for *Epicures* and belly-gods, for gluttons and drunkards, the holy Ghost describeth their doleful cōdition, being plagued with *woe*, with *sorrowe*, with *strife*, with *wounds*, with *rednesse of eyes*: &c. Prou. 23. 29. And how offensiue too much wine, and strong drinke, and surfitting is to the braine and stomacke, they that vse it feele, and others behold, by their loathsome and swinish behauiour. We speake not of adulterers, nor thieues, nor of sundry kinde of wicked malefactors, which bestow their whole time in making their wayes fowle, and deepe, and dangerous, and tedious.

Their infidelity, and pride, and guiltinesse doth fill their hearts, with distempered passions of sorrow, and enuy, & anger, and feare,

and such like. That which the Apostle speaketh of the couetous, holdeth true, for most vngodly persons, if not for all, in some respect or other, that *they pearce themselves through with sorrowes*: either because they faile wholly of their wills, or are not so fully satisfied as they wish, or others succeed and prosper as well as they: or better then they would haue them. But if there were nothing els that did make any sinfull mans life vnpleasant, yet this were sufficient to make every sinfull mans life vncomfortable: that hee liueth in perpetuall dread and danger of death and damnation. So saith the Apostle to the Hebrues: *for feare of death, they are all their life time subject to bondage.*

Use 1.

Instruction to be well aduised and wary, that we be not illuded and carryed away, with the glozing shewes of wicked mens felicitie; but iudicious, to consider of their manifold grieues and grypings wherewith they are bitten, euen then when they seeme to enioy as much happinesse as their hearts can desire.

A gorgeous garment is not alwayes the easiest, and a faire shoe may sometimes pinch the foote, and a sinfull life (how delicious so euer it appeare to be) is neuer voyd of all kind of calamities. Good men haue their afflictions, and those also very grievous; but ther is a liuely force in the feeling of Gods fauour, that swalloweth vp all their sorrowes, and refresheth their soules with gladnes: and euill men haue their pleasures, and those also very plentifull: but there is a venemous sting in them, by Gods iudgement, that killeth all their delights, and filleth their harts with bitterness.

Verse 16. *Every wise man worketh by knowledge: but a foole layeth open his follie.*

**E** *Very wise man* whosoeuer is prudent, *worketh by knowledge*: enterpriseth and manageth his affaires discreetly & with iudgement: and so declareth his vnderstanding. On the contrary side, hee that is vndiscreete and foolish, goeth rashly and rawly about his businesse: and so bewrayeth openly, and publisheth abroad his ignorance and foolishnes.

Doct. 1.

Hee onely dealeth well, both for his comfort and credite, that groundeth his affaires on certainty, and not on likelyhoods.

This



This is not the worke and behauiour of some few rare, and speciall wise men, who therein are singular by themselves, and without companions: but it belongeth (as our Text saith) *to every one that is wise*, to walke in this waite, & none is to be reputed prudent that is a stranger vnto it. A reall example heereof we haue in our sauiour Christ, whose steps we ought to walke in, and who will impart to his people, the wisdom of his spirite, that they may bee able to walke in his steps. *He*, as the Prophet *Isaiah* foretold of him, *doth not iudge after the sight of his eies, neither approoue by hearing of his eares, but with righteousnes, &c.* That is, hee will not proceede by coniectures vpon sight and superficiall shewes, without a cleere insight in the matter, nor determine any thing vpon heere say, without full hearing & examination of the cause: for if he should so do, he could not but fayle in iustice; whereas now taking due knowledg of all things, he ordereth all things with perfect equitie.

Isa. 11. 3.

First, they that do not work by knowledge, do not walk in obedience: for then men shew themselves truly obedient, when they duly performe those duties which they know.

Reason 1.

Secondly, whatsoeuer is not done in knowledge, is not wrought by faith, and whatsoeuer is not of faith is sinne.

2

Thirdly, they shame themselves, as the latter part of the Text notifieth, which rush headily into any affaires, and haue not before hand informed themselves of the state of the same, & how they may deale orderly in them.

3

Instruction therefore to be as diligent to get knowledg, as we see it necessary to vndertake any actions, especially to performe any seruice to God. It is far more easie to worke and walke without light or eies, then to do any thing that is acceptable to him without vnderstanding. Nay it is as possible for a man, without the knowledge of Gods will to doe any thing well, as for the body without the soule to doe any thing at all.

Vse 1.

Reprooſe of them that put hope and good meaning in place of knowledg, whereas knowledg ought to bee the mother, and nurse, and director of hope and good meaning: Without it though they make themselves belecue that they meane well, yet they shall not bee able to deale well: and though they trust that their hope is good, yet they shall trie that their successe will bee

2

badde. And many are heere to bee reprehended for their temerity and rashnesse, which suddenly and without good grounds, set their tongues and hands on worke to their ignominy and rebuke.

Prou. 18. 13.

Some answer a matter before they heere it, and so, as the Scripture saith, *it turneth to folly and shame vnto them*: Some take vpon them to be sharpe censurers of other mens liues and actions, and that with clamorous accusations and condemnation, and yet they know nothing amisse by the persons, further then they haue heard by false flying reports: and the causes which they passe so peremptory a sentence vpon, they haue no skill at all to iudge of. Let such men heare *S. Peter* telling them what account is to be made of them, and what is like to become of them. *These as brute beasts, ledde with sensualitye, and made to bee taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption.* Some breake out into conuictious reuilings, many times into violent outrage, before the parties so rated and punished be conuicted of any fault. *Iob* was far from that disposition, he would shew cruelty to none of his people: his bondmen & handmaids, and meanest in his house, had liberty to speake for themselves, and were sure to be equally dealt with, as their cause required.

2 Pet. 2. 12.

Some are forward, and free in their testimonies, being readie to giue commendations of any that will speake them faire, though they haue no experience of any goodnes in them. It would rise to a volume, if we should declare all the euill that insueth vpon this swiftnes of praying men at random, without the prooffe and triall of them, for the countenancing of worthy persons: for the beguiling of them that giue credit vnto them; and for their owne disgrace by making their testimony nothing worth. If *saint Iohn* had takē their course he could not so boldly haue challenged a right to be beleeued. *Demetrius* saith he, *hath a good report of all men, yea and of the truth it selfe: yea & wee our selues beare records, and ye know that our record is true.*

3 Iohn. 12.

Verse.

Verse. 17. *A wicked messenger falleth into euill: but a faithfull ambassador healeth.*

**A** *Wicked messenger*) or seruant, which either vndertaketh vn-lawfull errands, or seruices, as *Rabshakeh* did, when he was sent by his matter to blaspheme and defie the Lord and his Church; or dealeth vntrustyly with them that vse him in a lawfull businesse, or is iniurious to thē to whome he is sent, eyther by concealing any thing frō thē which were fit for thē to heare, or adding any thing which were meet to be suppressed, or doing his message in vndecent manner, or returning an answer so as may turne to their hurt, he shall *fall into euill*; Gods heauy hand and iudgements by one meanes or other, shall sooner or later, light vpon him, as the two churlish and imperious captaynes found with their fitties, which were sent for *Eliab*. But a *faithfull ambassadour* or messenger, he that faithfully performeth his charge, whether publique or priuate, *doth heale*, is a meanes and instrument of good to his master, whose mind he freeth from feares & griefs, and so healeth the maladies thereof, as a physition cureth the diseases of the body. He is also helpful to them, to whom he is sent, by deliuering comforts comfortably, and lenifying that which is harsh and sharp, and mending that which is amisse, & by loue and discretion pacifying contentions, & furthering peace; whereupō by consequence he also procureth his owne cōfort. So standeth the opposition: A wicked vnfaithfull messenger hurte, & therefore shall fall into euill: but a godly faithfull messenger healeth, & therefore shall receiue good. ¶ He that would prosper in his owne estate, let him deal faithfully when he is put in trust with other mens affaires.

*Doct. 1.*

Some good men are wronged with euill messengers, & yet neuer know it, or passe it ouer without punishmēt, or else want power to giue correction; but God seeth, and obserueth it, and will surely plague the offenders for it. Others are truelie dealt with, and yet know not how to make recompence: the seruice performed to them they find to haue been faithfull, but themselues are vnable to requite it, notwithstanding the Lord is rich in substance, and ready in goodnes to yeeld them a proportionable and plenti-

full payment. The wicked spies that were sent to search the land of Canaan, were more in number then the good: for there were ten for two, which carried the matter by multitude of voices, & color of reason, and the peoples forwardnes to giue credit vnto the: but the few good were more happy in successe then the many wicked. Experience, and the holy Scriptures haue made all succeeding ages & nations to know that their words were true, and so confirmed; and the others false, & so confuted: they were presently encouraged by Gods fauour and promise; & the other terrified by his anger & threatening: it was to them according to their faith: for they entred and dwelt in the promised land, and it came to the other according to their vnbelieve: for they were all destroyed by a plague, and perished in the wilderness.

Numb. 14. 37.  
83.

Reason, 1.

First, whosoever is perfidious to man, is rebellious against God, as he that is trusty, is loyall vnto him.

2

Secondly, a wicked messenger infringeth the rules both of loue and equitie, disappointing them that reposed confidence in him, and bringing vexation to those which made choise of his seruice for their comfort. Of such a one we haue already intreated in the tenth chapter. *As vinegar is to the teeth, and smoake to the eyes, so is the snotfull to them that send him.*

Prou. 10. 26.

3

Thirdly, good messengers are not onely profitable to them for whom they deal in the orderly disposing & effecting of the affaires wherein they are vsed; but comfortable also, & such as make their harts to reioyce. *Me thinks I see Ahimaas come running* saith the watchmā, then shall we heare good newes saith David: *for hee is a good man, & bringeth good tidings.* And to this point speakes Salos mon in another place of this booke: *As is the coolnes of snow water in the time of haruest, so is a faithfull messenger to them that send him; for hee refresheth the soule of his masters.* Now was it euer heard that he which vprightly doth good to others, should haue nothing done for himselfe? Or that any by honest dealing may make men ioyful, and yet haue his owne hart void of gladnes?

2. Kin. 18. 27.

Use. 1.

Instruction to them that are appointed to be messengers, or to performe any other seruice of like nature, that they consider that they deale not onely for others, but principally for themselves. If they be false or carelesse, the greatest hurt will bee their owne: if they

they doe their dutie as it becommeth them, their trauell will turne most to their owne commoditie. And therefore it shall be expedient for them, to bee well appointed and furnished with those graces, wherof this faithfulness is compounded. Among the which, truth doth duely challenge an especiall place.

Truth must bee in the heart, truth must bee in the hands, truth must be in the lips, truth must bee in their labour: all their desires, and speeches, and actions, must be seasoned with truth. To this must be adioyned wisdom and discretion, whereby their affaires may bee the better graced and furthered, and a way made for the accomplishment of their desires. What is so dangerous that wisdom cannot escape? what is so difficult that wisdom cannot effect? And what is so intricate that wisdom cannot finde out? And it is meet that these should be accompanied with boldnesse, that they which haue a good cause committed vnto them, should manage it with an vndanted courage, against frownings & threatenings, and all manner of impediments and perill. And now speediness may, and ought to come into the number, when wisdom is present, to put rashnesse backe: for lingering and delay is vsually very dangerous and hurtfull; and some bee in as great fault, for doing their duie too late, as others bee for practising euill too soone. If mischief bee to be prevented or remoued, a good messenger shuld imitate the Angels of God; which are said to be winged, and as it were to flie, to minister helpe: and in such hast *Elisha* sent his man before, and followed after himself, to restore the *Shunamites* sonne to life. If any good chare be to be done, let *Abrahams* trusty seruant be a president for expedition; who would neither eate nor drinke, before hee had set his Masters businessse on foote, and make a speedy returne home, so soone as he had well dispatched his worke. If comforts are to be brought, why should any stay bee made, to refresh the hearts of them that are in feare, or sorrow, or in any kinde of affliction? *Abimeus* ran as fast, and as long as hee was able to take breath; to bring report to *Dauid* of his safety and deliuerance from *Abshalom*. And among al these, secrecie is required, least by vntimely disclosing of their Masters counsels, or their own purposes, men should betray their masters causes, and defeate themselves of their desired successe.

Gen. 24

Admonition to the ministers of the word : who are as the Prophet calleth them, the messengers of the Lord of Hosts, that they shew themselves industrious, and diligent in the worke of their Maister. Their Embassage is honourable; their seruice is necessarie, their reward will be ample, if they discharge their dutie well, and their punishment will be exceeding grieuous, if they be faithlesse in it. They are sent about a message of life and saluation, and men are made happy for euer, by their sinceritie in the ministerie: and their falshood and corrupt dealing tendeth to death and destruction: and how many doe perish through their vnfairnesse? When they that are treacherous to men, shall not faile to fall into mischief: much lesse shall they that are traytors to the Lord. When negligence in things of smaller importance, shall bee so seuerely punished: much more shall spirituall murder, and bloodguiltinesse. And when they that are healers in outward respects, shall be so fully recompenced, it cannot be, that the faithfull Physicians of mens soules should lose their labour?

Verse 18. *Pouertie and shame shall bee to him, that refuseth instruction: but he that regardeth correction shall be honoured.*

**P**Ouertie, &c.) Every one that reiecteth knowledge, or the meanes whereby it is to bee obtained, shall eyther faile to get wealth, or not long keepe it, or haue it, and holde it in iudgement, without the vse and comfort. And as he shall be needy, so shall hee also be base: *Shame* shall come vpon him; and couer him. Some are made contemptible and vile, by pouertie and want, and some by the filthinesse of their sinnes, though they abound with wealth. They may haue riches, but not honour: they may haue cap and curtesie, but not reuerence and estimation. *But he that regardeth correction*: which hearkeneth and yeeldeth obedience to wholesome counsell, and profiteth by chastisements, *shall be honoured*: shall eyther attaine to riches and preferment: or be of good account, and well thought of (especially among the wise and godly) in a meaner condition.

Do. 7.

¶ They onely are prouident for their estate and credite, which are carefull to get grace for their soules.

No path doth leade to true prosperitie in earth, but that which doth



doth tend to happinesse in heauen. If wee walke in this way, wee haue the promises for vs, as he saith: *the reward of Humilitie, and the feare of God, is riches, and glorie, and life.* If wee wander out of this way, we haue the threatnings against vs, as hee telleth the wicked, by the Prophet: *I spake as ye heard not, but did euill in my sight, and did chouse that thing which I would not. Therefore thus saith the Lord God.* *Behold my seruants shall eate, and yee shall be hungry: behold my seruants shall drinke, and yee shall be thirslie: beholde my seruants shall reioyce, and yee shall be ashamed.*

Prou. 12. 4.

Ila. 55. 12. 13.

First, as the Scripture saith: *Riches and honour come of God, and in his hand it is to make great, and to giue strength.* Whence it may easily be collected, both how sinners shall bee dealt with, and how the Saintes shall speede. What tender hearted father would disinherit and begger his owne towardy children: and giue away his lands and goods for the aduancement of his mortall enemies? or who will thrust out a Tenant, that is euery way duetifull and seruiceable, and lette his Farme to him whome hee knoweth that hee will neyther pay him rent, nor acknowledge him for his Landlord?

Reason 1.  
Prou. 16. 10.

Secondly, contempt of instruction, is commonly coupled, eyther with some vnthristie course of life, whereby they impouerish their estate, or with some lewde and vicious behauour, whereby they blemish and staine their names. Whereas on the other side, wisdom doeth furnish them that are teacheable, with all good rules of husbandry and vertue, that whosoever will follow her direction, shall surely be led to that, which is best for his profite, and most for his praise and commendation.

Consutation of them that take impietie and frowardnesse to be a helpe to greatnes and glory: they vse it as a stirrop wherby they hope to mount vp to wealth and preferment: they doubt not but to purchase prosperitie with the sale of saluation. Foolish men they are (and yet how many then doe we censure for folliet?) Is glory bequeathed by the diuell: and is Hell become the place of happinesse, that they will haue nothing to doe with God, least they should liue in reproach, and flie fromward heauen: as though the very weight, would be theyr vndoing?

Use 1.

Instruction to them that are in want, and ignorantie, to examine

mine well from whence their pouertie and disgrace ariseth, and how their hearts and wayes are disposed. Are they godly? are they religious? haue they an hearing care? haue they a tractable minde to be ruled by the word? There is no cause why they shuld be troubled with their afflictions: the same is meant to them, which was spoken to the Smirnians, *I know thy workes, and tribulation, and pouertie, but thou art rich.* And that also wherewith *Isaiah* did animate the despised Saintes of his time: *Feare yee not the reproach of men, neither be yee afraid of their rebukes. For the moth shall eate them, vp like a garment, and the worme shall eate them like wooll.* But are their hearts empty of grace, as well as their houses of substance? haue they no goodnesse in their liues, as they haue no goods to liue ly? Then it goeth hard with them; and it may be truly sayd, that they are shamefully behind-hand, and in miserable want.

What though *Paule* did reioyce in his pouertie, and the more commended some of the Churches for theirs? Yea, what though *Iesus Christ* himselfe became poore, and had not such store of possessions as manie other men haue? yet it doeth not lessen the shame of these irreligious vnthrifs, whom God plagued with beggerie for their sinfulness: and they by sinfulness make themselues to be beggers.

3 Consolation to such as for their faithfulness in the seruices of God, or lownesse in theyr outward estate, are contemned in the worlde. Though they seeme most abiect and forlorne creatures; and be euery where discountenanced of men of great countenance: yet they shall not want honour from the Lorde, though they be without proportion among men. They may haue free accesse at all times to the presence of the Lord, the doore is neuer shut against them, nor they bid to stand back, or be gone. And the Angels neuer think themselues too good to beare them companie, nor them too base to be garded by them. Good mens tongues doe praise them, and bad mens hearts doe feare them: and all mens consciences which knowe their wayes, doe iustifie them. This is theyr state now at the worste, euen when they grouell on the ground in the dust, or rather bee reputed dust as on the ground. What then shalbe their condition in time to come at the best, when they shal ascend aboue the starres to the heauens; when they shall be more glo-

glorious then Angels, when they shall bee like vnto Iesus Christ himselfe? Though the Lord then doe sometime rebuke vs by his word, when we are worthy to be blamed: though he finite vs with his hand, when our faults deserue correction: though the wicked deride vs in scorne, both in respect of the word and corrections: yet the honour wherewith we are graced presently, and the glory wherewith we shall be crowned hereafter, will superabundantly counteruaile all.

Verse. 19. *A desire when it commeth is pleasant to the soule: but it is abomination to fooles, to depart from euill.*

**T**His sentence dependeth vpon the verse afore going, where the promise in the latter clause of that, is amplified by the effect in the former of this: for there is said, that *hee which receiveth correction* shall bee honoured; and here it is added, that when such a desirable gift is bestowed, hee shall haue ioy with his honour, which obtaineth it. And the threatning in the former clause of that, is aggrauated by the cause in the latter of this: for there it is said, that pouertie & shame shall be to him that refuseth instruction; and here it is prooued to be iust and equall, that it should be so, because he is wholly deuoted and giuen ouer to wickednesse. The coherence and agreement of one part with the other will be the more euident, if that be supplied which is vnderstood in both. It is abomination to wise men to continue in euill, and therefore the desire accomplished will delight their soule: and it is abomination to fooles to depart from euill, and therefore the punishment inflicted will torment their soules.

Though godly men haue many discomforts in the performance of their duties, yet they shall be all recompenced with gladnesse; when they receiue their reward. *Doll. 1.*

The delay of their hope and desires, is not so bitter and tedious, as the inioying thereof will be sweet and comfortable. This point hath been already handled in the tenth chapter, v. 28. vpon these words: *The patient abiding of the righteous shall be gladnesse.*

*But it is abomination to fooles, &c.* Nothing is more offenseuie *Doll. 2.* to wicked men, than to be brought to goodnesse.

It is death vnto them to take a good way, and to bee honest: they will rather depart with their credit and comfort, and wealth and safety, and saluation: than with their old acquaintance, their deare and welbeloued finnes. We reade in the *Psalmes*, that *God said to the wicked: Thou hatest to bee reformed, and hast cast my words behind thee*: He doth not lay to their charge, so little as negligence that they had not yet amended their liues, but as much as obstinacy that they would not: as rebellion in behauiour, that they shewed contempt to his words: as bitterneesse of heart, that they detested all wholesome erudition.

*Psal. 50. 17.*

*Reason 1.*

First, this may be scene by their demeanour, towards such as would draw them out of their iniquities, and perswade them to holy and Christian conuersation. How doe they fret and scorne at them? how passionate and bitter do they grow against them, as if they had offered som great indignitie vnto them?

*Hose. 7. 1.*

It is truly verified in the most which the Lord testifieth against the *Isiackites*, *When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria*. When their faults are spoken against, they stand as stiffly for them, as they would for their dearest friendes, traduced by make-bates. When they are dissuaded from Sathans seruice, they more abhor the motion, then to be inticed to disloyalty by traitors. The *Sodomites* were as violent against *Lot*, deborting them from their sinne, as if he had bene found subuerting their citie.

*2.*  
*Iob. 20. 12.*  
*Psal. 73. 6.*  
*Col. 3. 5.*  
*Mat. 5. 14.*

Secondly, this groweth from the great loue they beare to euill, and the good liking which they haue of it: *Zophar* in the Book of *Iob* speaking of euery such one, sheweth that *wickednesse is sweete in his mouth, and hee hideth it under his tongue, and fauoureth it, and will not forsake it*. And *Dauid* saith, that *pride is a chaine vnto them, and cruellie couereth them as it were a garment*: *Saint Paul* calleth finnes by the name of *members*: and our Sauour compareth them to our *right hand*, or *right eye*. Now then they seeme to haue reason to stick to their sinfulness: for who can take it wel to haue his meate plucked out of his mouth, or chaine off his necke, or his coate from his backe, or his lims from his body, or his eyes out of his head? Ye offer violence to his life, if ye restrain him of his lusts. As euery godly man hath a double life; one of grace, and another

of

of nature: so hath euery wicked man also two liues, one of nature, another of corruption, and he is for the most part, equally sensible of them both.

Thirdly, this causeth reformation of life to bee so much distast-  
ted, because it is so little exercised: hee which will enter into that  
way, must trauell almost solitary: hauing few companions to goe  
along with him. And this *S. Iohn* testifieth saying: *We know that wee* 2. Ioh. 5. 19.  
*are of God, and the whole world lyeth in wickednesse.* And yet that  
were not so much, if the multitude of the that liue in their lewd-  
nes, would permit them to passe peaceably, that incline to leaue  
their lewdnes. But whosoever will not run with them to the same  
excesse of riot, must looke to bee maliciously depraued, and con-  
temptuously derided, insomuch that *Isaias* saith, that he which re-  
fraineth from euill, doth cause himselfe to bee counted a madde  
man. *Isa. 59. 15.*

Instruction to labour: first, to heale them of their folly, whom  
we would haue holpen out of their faults. They will neuer be wil-  
ling to relinquish their wickednesse vntill they be brought to im-  
brace wisdom. The idolatrous Ephesians had the same nature  
with the Christians, and the Christian Ephesians had bene subiect  
to the same corruptions with the idolaters, and yet the one sort  
hauing learned Christ, did cast off their sinfull conuersation, as an  
old rotten, and ragged garment: and the other hauing their vn-  
derstandings darkned, kept on their filthinesse still, and gloried in  
it, as if it had bene a precious ornament. When mention was  
made of disgrace offered to their diuellish idole *Diana*, they came  
running together on a hurry, and bellowing for her, like a tumultu-  
ous droue of Oxen. *1 Pe. 1.* *A. 3. 16.*

Mens wayes can neuer bee good, whiles their heart is without  
soundnesse: and the heart can neuer be sound, whiles the minde is  
without iudgement. And therefore it cometh to passe, that so ma-  
ny lose their labour in attempting impossibilities, in seeking to  
draw vp a sappe of knowledge and wisdom, out of the roote  
of ignorance and folly. They would haue their people to bee at  
their becke, ready to forbear euery euill which they forbid, and  
to performe all the duties which they require: and yet not to  
meddle with religion, or haue any dealing with sermons or Scrip-  
ture.

ture. So they would haue their words obeyed, and Gods resisted: so they would haue their owne willes satisfied, rather then the soules of the parties saued; but so they shall find themselues crossed, and their commandments vtterly contemned. And besides this, we may learn to looke for strong encounters when we assault the holds of Sathan, and strike at sinne: wee must prepare for a sharpe conflict; a short skirmish and bickering will not suffice to vanquish him. It is expedient to bring with vs al sorts of weapons and munition to this battaile: especially good arguments to conuince the parties whom we deale with; that, that which appeareth in shew to be abhominable, may bee proued in truth to be reasonable and necessarie. And withall it must be prouided, that patience bee not wanting: for that will helpe to win those at the last, which cannot be induced to yeeld at the first: and that will bee a meanes to protect vs from the stroke of the clamorous outcries which are like to be made against vs. If it be thought an abhominable course for them to depart from euill, it will be iudged an execrable crime for vs to perswade them to it. *S. Peter* saith, that they will speake euill of thē which leaue their societie and fellowship, and therefore much more will they doe so of vs, which both leaue it our selues, and lead away others in like maner with vs.

Consolation for them to whom nothing is so acceptable, as power against sinne: and nothing so fearefull, as backsliding from grace, which against their corruptions cry out wirth the Apostle: *Who shall deliuer me from this body of deaeth?* and for constant perseuerance, do pray with the Prophet, *Establish me with thy free spirit.* When euill is as loathsome to them as a prison, when corruption is as bitter as death, when their hope of stabilitie and freedom dependeth on the spirit, how vnlike are these men to the fooles which abhorre goodnes? What though they loath not sinfulness with so great a detestation as *Paul* did? what though they long not for grace, with so ardent a desire as *Dauid* did? Yet if they hate euill truely, though not so vehemently; or pray for the spirit faithfully, though not so feruently; they haue wisdom in the same nature and kind that these holy men had, though not in the same degree and measure.

67.4.4.

2.

Rom. 7.24.  
Psal. 51.12.



Verse 20. *Hee that walketh with the wise, shall be the wiser, but hee that vseth the company of fooles shall be the worse.*

**B**Y walking heere with the wise, is meant the societie and conuersation with wise men, and that is a meanes of knowledge, and vertuous behaiour, to them that haue & vse the opportunitie of it, and so thereby they are the better: whereas on the other side, they that associate themselues with sinfull fooles, and ioyne in fellowship with the wicked, are more corrupted with sinne and follie, and so become the worse.

Much helpe, or hurt doth come to men, by the company which they frequent.

De 3.

All sorts of companions are market men, and they vsually trafique together, when they meete together, whether they be good or bad, the wares being commonly precious, or vile, according to the dispositions of the persons which vtter them. When the Prophet would approue himselfe to God, to be diligent to seeke him, and faithfull to serue him, hee sheweth it by this, that hee was a companion to all them that feared him, and kept his precepts. When hee would cleere himselfe of falshood and guile, of rebellion and wickednes: hee vrgeth it as a forcible argument, that he had not haunted with vaine persons: neyther kept company with the dissemblers. When hee would professe his integritie and vprightnesse, with desire that the godly should not doubt of his standing: nor the wicked haue hope of his falling: hee maketh his minde manifest in this manner: *Away from mee yee wicked: for I will keepe the commandemens of my God.*

Psal. 11. 63.

Psal. 26. 5.

Psal. 119. 116

First, the vnfaigned loue and faithfulness that is in good men, maketh them mercifull and helpfull to their companions. No men are so liberall as they, and they are not more liberall of any thing than of wholesome counsell; and encouragements to pietie and wisdom. They are most ready alwayes to bestow that, which is of greatest value, and will yeeld their friends the largest comfort. Such as are truly religious, do esteeme it a greater gaine to procure soules to God, and increase to the Church, and grace to their brethren, then to get wealth and promotion to their owne selues.

Reason 1.

And the wicked on the contrary part are no lesse busie then they though not so wel occupied: for they bestir themselues about their masters work, to corrupt all that haue fellowst ip with them, & to draw as many as they can possibly, into their fellowshippe. It is noted in diuers that are infected with the pestilence, or other soule diseases, that they are very desirous to infect their neighbours: and so is euery one that bath the plague sore of sinne running vppon him: he wishteth (and would worke it also, if it lay in his power) that all the world were ouerwhelmed with iniquity. Our Sauour condemning the notable wickednesse of the sinfull Pharises, doth charge this vpon them as one marke of vngratious miscreants, that *they would compassse sea and land to make one proselyte, and when hee was made, they would make him twofold more the childe of hell then themselues.*

Mat. 23. 15.

2

Secondly, there is a certaine vertue in the words and behauiour of men that are indued with heauenly wisdom, which also by the blessing of Gods holy spirit doth worke effectually in many that liue with them. That which they say is very forcible to illuminate the minde, and quicken the heart: and that which they doe is of great importance as a president for their actions, and a patterne for their waies. The brightnesse of their shining vertues doth make them better sighted, which see them with good liking: and the looking vpon such examples, is a meanes to make the beholders like vnto them. And for this cause the Queene of Sheba did so much admire the preferment of Salomons attendants: *Happie, saith shee, are thy men, and happy are these thy seruants which stand before thee alwaies and heare thy wisdom.* And in like manner there is a venome in the workes and words of the vngodly, which as the Apostle saith, *doe fret like a gangrena*, and mens soules are much more subiect to the contagion of sinne, than their bodies are to any diseases. Oh, how many waies, and by what degrees doth mischife and ruine grow to them which haunt their company? The vse of hearing of lewd or blasphemous speeches doe quickly quench zeale, and make them seeme to be nothing offensive. The custome of seeing of abominable practises, doth quell their hatred of them, that they can bee lookers on without dislike. And so from the eare in time commeth contagion

2.Chron. 9.7.

tagion to the tong: & from the eare infection proceedeth to the hand, that that which they heare they will speake, and that which they see they will doe. Moreover though there were in them before, some good opinion of godly men, and Christian exercises; yet when they shall daily heare them spoken against, and iested at and none to refute the slanders, or reprove the scoffing, it will at length estrange, & utterly alienate their affection from them. When a brand is taken out of the fire, and cast into the snow or raine, it cannot but be extinguished at last, though it blazed much at the first. And adde yet this to all the rest, that they shall not onely be perverted by the grosse sins and vices of the wicked, but also enchanted by their euill qualities, and seeming virtues. If there be any naturall or counterfeited humility, or patience or courage, or liberality, or such like; these shall giue countenance to their filthiest corruptions, and make them both tollerable, and imitable.

Instruction to them that sincerely affect vnderstanding, and truly desire to be made wise to saluatiō, that they donot only read good books, frequent diuine seruice, and heare good sermons, but likewise keepe good company; for that is also one ordinance of God for the informatiō of men in his waies. He would haue *Iosua* prepared for gouernment by *Moses*, & *Elisba* for prophetship by *Elijah*, & the disciples for apostleship by Christ. The schools of the prophets were fit seminaries for the ministry that was vnder the law, the vniuersities are meet nurseries for the ministry that is vnder the gospel, & godly society hath bin a forcible help to christi-an conuersation at all times. What is desirable that is not therein to be found? They whose minds are ignorant, may there haue a daily market to buy knowledge, and that good cheap with any money, or charges. They which are detraicted with doubts, may there haue means for their resolution, to ridde them out of their perplexities. They which are dull & lumpish, may there find such quickning, as whereby their spirits may be made fresh and liuely. They which are in feares and anguish, may there recouer comfort, and be deliuered from their agony and terrours. And as much heedfulness is to be vsed for the abandoning of bad companions, lest they be means to quench good desires in them as fast as the godly kindle them. These which would be saved fro damnatiō, *S. Peter* admonisheth

A.C. 2. 40.

saeth to *saue themselves from a forward generation.* 2. This doeth teach men warinesse, & great circumspection for their house, that they giue not entertainment to wicked fooles, that wil infect their Families with the leprosie of leaudnesse. One sinfull seruant that dwelleth in their house, or one gracelesse ghest that haunteth their house, may quickly peruert their whole housholde: as a *little leauen leauenth the whole iumpe.*

Wee are so prouident for our beastes, that wee will not permitte such others as haue cōtagious diseases to eat with them, or to stand with them, and shall wee be lesse carefull for our friendes, for our seruants, for our children, for our yoke fellows, for our selues, for the state of our selues? Shall plaguy persons haue libertie to open their botches, and carbuncles, among our people, and in our presence, and at our very tables?

3

Reproofe of them, that make no difference of any company, the worst are as welcome to them as the best, and fooles as much made of as wise men. Eyther they know not wisdom, or desire it not: eyther they discern not of follie, or feare it not, otherwise they would not as much affect of an vnsauory stinke, as a comfortable well-spring. And many are iustly to be charged with this fault, who hauing choyce of seruices, or habitations, or matches, consider not where are the godliest people to conuerse with, but where is the greatest, or most commoditie to bee gained, and so many place themselues or their children oftentimes in *Sodom* it selfe, among Papists, and Idolaters, among the blasphemers, and Sabbath breakers, among whore-mongers, and drunkards, among all sorts of wicked persons. Some adioyne themselues to such as neighbours, some as seruants, some as yokefellowes: of whom it may be truely saide, according to the prouerbe, that they gette they diuell and all. And this is a sinne so much the more hainous, if they bee delighted with these venomous companions. As it is to be obserued in a number, that no wine is so sweete vnto them, as the company and talke of Ruffians, and Scoffers, and no vineger so tarte, as the presence and conference of such as feare God.

Verse

Verse. 21. *Enill pursueth sinners: but that which is good rewardeth the iust.*

**B***Y*enill is meant the punishment of sinne, which is resembled to the ravenous, strong, and swift kinde of creatures; and wicked men, to them that are weaker, and slower, and so chased by them, and made their prey. Now as affliction and misery wil in this manner come vpon the vngodly, as the wages of their rebellion, so blessings, and cōfort shall come to the godlie, as a recompence of their obedience.

¶ Sinfull men liue in perpetuall perill of destruction all the dayes of their life before they perish. *Doct. 1.*

Their daunger foregoeth their misery and mischiese which at last falleth vpon the; as the hare runneth in hazard & ieopardy before the greyhound commeth at her, and snatcheth her vp. And yet the hare doth often outrunne the greyhound, or getteth to covert; whereas the wicked can neuer auoide Gods iudgements, vnlesse they auoide their sinfulness. For so doth the Lord threaten in the law saying: *All these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God.* *Deu. 28. 45.*

First, the plagues which follow sinners are mighty and forcible, God sends them, and Angels bring them, and who can withstand them? According to their commission, they may strike where they will, and when they will, and how they wil, without any resistance. The Prophet *Amos* speaketh home to this purpose, and doth fully confirme our point in hand. *The swift shall perish from the swift: and the strong shall not strengthen his force, neither shall the mighty save his life. Nor hee that handleth the bow shall stand, and hee that is swift of foot shall not escape, neither shall hee that rideth the horse save his life.* *Amos. 2. 14.*

Secondly, as they are powerfull and puissant, so are they also iust and righteous. They haue pursued their pleasures, and profits, and pride, and all their sinfull lusts, with delight, and therefore it is equall that curses should pursue them for punishment thereof, and especially those which with violent hands, or virulent

Psal. 140. 11.

tongues haue persecuted their brethren. Of such men, and of such miserie, for that cause speaketh *David* in one of his Psalmes: *The backbiter shall not be established upon the earth: euill shall hunt the cruell man to destruction.*

Iste 1.

1. Thes. 5. 3.

Terror for all them that are in the power of their sins, that they lue in continuall danger of one stroke or other, yea of death; yea of destruction, yea of hell and damnation. What time can any of them truly say, I am now in safety, as yet I shall escape Gods vengeance? Do they not know that *when they shall say, peace and safetie, then shall come upon them sudden destruction, as the trauell vpon a woman with child, and they shall not escape?* Who can say with warrant, I am here free from the dart of death, I shall surely carry my selfe from hence, my life shal not be taken away in this place? Can any house can any fort, can any caue, can any place vpon the earth, or in the earth, or about the earth, keepe backe Gods curse, and make a separation betweene sinne and misery? If the one be let in, the other will not be shut out: for it hath right and might to come to his companion. Paradise could not priuiledge our first parents from the punishment, after that they committed the fault; and heauen could not help the reprobate Angels against their damnable condition when they had fallen into rebellion. And who can say and make it good, at any repast or recreation; I shal continue this feast or game, or sport to the end; before my fall & ruine? this delight shall not be interrupted & broken off by feare & torment before it be fully finished? Do they not remember that the wrath of God came vpon the lusting Israelites in the wildernes, whiles they were eating the dainties which they so much desired, that he slew the strongest of them, with *meat in their mouthes?* Was not *Amnon*,

*Dauids* wicked sone, killed in his owne brothers house at table, at a banquet, when his heart was most merry with wine?

2.

Admonition to hasten their conuersion to the Lord, that their speedy repentance may outrunne the plagues, and stay them in due season: their humiliation coming into the presence of God, before the euils do come at them. The *Niuiutes* dealt wisely this waies: whē they vnderstood by *Jonah* that their desolation approached so neere vnto them, they soorthwith set themselves to flye from it, and with all expedition fell to fasting, and by that meanes

preuen-



prevented it. It is not safe for the hunted beast to stand still, when the stronger that seeketh his life, hath him in pursuite; and much lesse for wicked men to be secure, when the vengeance of the Almighty doth follow them. If they say, we haue power, and friends, and are well able to stand for our selues, let them remember that which hath bin formerly handled, that though *hand ioyne in hand, the wicked shall not bee unpunished.* The strongest wether in the fold, and all the rest of the flock with him, cannot incounter with the Lyon. If they say, we haue policy and plots to help our selues by, and know how to prouide for our safety, let them know that *there is no wisdom, neither vnderstanding, nor counsell against the Lord.* If they say why should we now bee more afraid then hitherto wee haue beene? We walked in the same way before, and the same punishments were threatned before, and sithence we had no hurt till this time; what likelyhood is there, that it wil come heerafter, especially our present state being so prosperous; Let them consider, that in the course the poore hunted creature, though vnreasonable, is not yet so silly as to thinke, that there is no pursuite after her, because shee seeth no perill before her: her feare is in regarde of that, which followeth at her heeles; and not of that which is in view of her eies. And the longer they haue escaped, the lesser time remaineth to escape; as the beast is nearer to her death, towards the end of the course, then at the first setting forth.

Prou. 11. 21.

Prou. 11. 30.

It is the argument which Saint Peter vseth, to prooue that the perdition of such impious persons, approacherh on fast, and is at hand, because that *iudgement long agoe was not far off, and their damnation sleepeth not,* that is, hath beene iourneying towards them euer since, both night and day, without any stay or intermission.

*g But that which is good, &c.*) They which doe God good seruice, shal be recompenced with good wages, See Chap. 11. 18. on these words, *bee that soweth righteousness shall reeue a sure reward.* DoB. 2.

Verse 22. *A good man shall leaue inheritance to his childrens children: but the riches of the sinner is laide vp for the iust,*

**T**He meaning is, that the godly person not onely himselfe inioyeth his goods whilst he liueth: but when he dyeth, leaueth the same to his children: in such sort, as that also their childrē through Gods mercy inherit the same. Againe, the wicked man is so far off from leauing his goods to his posterity, as that by Gods prouidence they oftentimes are rolled from him vpon the righteous person; who is as it were his heyre against his will. Yet this is not so to be taken, as though it held vniuersally and perpetually in euery person. Many good men haue no children at all; many good men haue no children suruiuing them: many good mens posterity endeth in their immediate issue: many good men leaue their childrē poore and in meane estate. So on the contrary side, diuers wicked men leaue their lands & riches to their owne childrē, though impious also like their parents, and they conuey them to their seed after thē, which in like manner possesse them, as the Prophet saith in the Psalm: *Thou fillest their bellies with thine hid treasure: their children haue enough, & leaue the rest of their substance for their childrē.* But he speaketh of that which cometh oftē to passe, though not alwaies, & which are the readiest meanes for such effects. He that would prouide well for his posterity, cannot finde out any way so good for his childrens estate, as to be godly himselfe. And if the Lord withhold that blessing from him, he may recompence it by making his children inheritors of grace and saluation: and if eyther he giue him no children, or children of no piety and goodnes, hee will vndoubtedly counteruaile it with increase of heauenly gifts and glory for his owne soule. And he that giueth himselfe to iniquitie and sinne, doth as much as in him lyeth, to subuert both his estate and family: and if that both stand, notwithstanding the course he taketh, to bring them to ruine, then as *David* said in the forerelated Psalm, his *portion* is onely *in this life*, and his punishment reserued to be the larger in the world to come.

*Doct. 1.*

**I**f They make the best prouision for their posterity, which enrich themselves with piety and goodnes.

*If*

If men would so provide patrimonies for their children, they might hope that the Lorde would become their executor, and faithfully performe their bequests. If by this meanes they would compasse liuings for their off-spring, they should haue lesse cause to feare the alienation of them from their houses: and to incumber themselues and their seede with so many Intailes. Plentifull experience hereof is to be found in the Scriptures, especially concerning the progenie of *Abraham*, and *Isaacke*, and *Jacob*, whome God abundantly blessed with large posteritie, and ample possessions, for many hundred yeares together.

It is one part of that happinesse, wherewith God doth often recompence the pietie and godlines of his seruants: according as is promised in one of the Psalmes: *Blessed is the man that feareth the Lorde, and delighteth greatly in his Commandements. His seede shall bee mightie vpon Earth: the generation of the righteous shall bee blessed.*

Reason 1.

Psalm. 112. 1.

Secondly, good men will get their goods well: and vse them well: they shew to others commonly mercie and liberalitie; and that returneth, and continueth both vpon themselues and theirs: whilest their owne soules are glorified in heauen, the state of their issue is made prosperous on earth. Their receiuings so farre surmount their bestowings, during the time of their being here; and yet as it were an annuity is faithfully confirmed, and duely performed vnto their posteritie after them. *He is (saith David) euermore richfull and lendeth, and his seede enioyeth the blessing.*

2

Psalm. 37. 16.

Thirdly, godly men will in such manner educate and traine vp their children, that they shall bee instructed how to order themselues and their substance, so as God shall be pleased with them - and the Church holpen by them, and they preserved as fruitful plants, to send forth seede and scions to the succeeding generations. See the 21. verse of the 11. Chapter, for other reasons, and the vses of this point, where it hath bene more largely handled in the second doctrine.

3

*¶ But the riches of the sinner, &c.)* That which the wicked do get, is oft times appointed for the godly to enioy.

Doct. 2.

The vngodly hath the burthen layd vpon him, to bring goods together, and the righteous hath the prerogative giuen vnto him,

to vse them. And it is not a new fashion taken vp of late, for wicked men to work for the seruants of God, but it hath bin anciently, time out of minde in former ages. The Egyptians tooke great paines to sowe and reape and prepare corne, for *Iacob* and his family, and were themselues pinched with great penury, whiles he and his household were plentifully replenished with it. The Canaanites built houses for the Israelites to dwell in: and planted vineyardes for the Israelites to eate the fruite of: and digged wells for the Israelites to drinke the water of: and prepared many pleasant things for the Israelites to haue the enioyment of. Neyther was it a case pecutiar to them, as though it had beene an accident not seene before, nor like to fall out againe afterwarde, but *Iob* declareth it to bee a iudgement due to all wicked worldlings, and ordinarily inflicted vpon them, vnles there be a commutation of it, for some other more grieuous punishment: *This* (saith hee) *is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue from the Almighty: Though hee should heape siluer as the dust, and prepare rayment as the clay: Hee may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.*

*Iob. 27. 13. 16.*

*Reason 1.*

*Ecd. 1. 26.*

First, the Lorde hath in his power the hearts, and handes, and wayes, and successe, and substance of the wicked to dispose of, at his will, hee maketh them to doe what pleaseth him, and to speede as pleaseth him, and theyr gaines to be bestowed as pleaseth him: And hee hath decreed that they shall labour hard, and get much, and spend little, and all for the good of the godly. So saith *Salamon* in the booke of Ecclesiastes, *Surety to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner he giueth paine to gather, and to heape, to giue to giue to him, that is good before God.*

2

Secondly, the godly are the sonnes of God, and fellow-heyres both of heauen and earth, together with Iesus Christ: and the sinners, but as slaues and bondmen in the house, (to make the best of their estate:) and therefore all that they haue, and all that they doe, is destinated to the vse, and behalfe of the children.

3

Thirdly, iust men will iustly administer & dispose of those things which God comitteth vnto them for the furtherance of his seruice, and the refreshing of his seruants, whereas the wicked doe eyther

peruert them to sinfull abuses, or else detaine them from all vse, and therefore it is iust with the Lord to transerre them from such vnrighteous Stewardes to the handes of those, which will more faithfully dispencc them. And according to this, is that saying in the eight and twentieth chapter: *He that encreaseth his riches by vsurie and interest, gathereth them for him, that will bee mercifull to the poore.* Prou. 28. 8.

Consolation for iust men though poore; hauing neither stocke aforeshand for their owne maintenance whiles they liue, nor portion to leaue to their children when they die. Albeit to sense, and in mens sight their case seemeth miserable; yet to faith, and in Gods presence their state is comfortable. What doth their neede require, that cannot, or shall not be readily supplied, when it is expedient and seasonable for them? there is corne and graine enough to make them bread: there is great store of fish and fruites for their food: there is plentie of wooll, and flax, and such like means, for their apparell: there are diuers buildings and houses for their habitation: there are many purses and bagges replenished with money, for their necessarie vses. So long as others abound with plentie, it is impossible for them to perissh with penurie. Good men in mercie will minister vnto them: euill men vpon necessitie, must prouide for them: for to that end, both they themselves, and those things which they haue, are provided of God. Use 1.

Instruction not to be distempered with enuie, or anger, or feare, or any other kinde of passions, when wee see sinners gather riches in heapes, & keep them in holes; sithence the seruants of God shal haue the fruition of them. Hath the childe any cause to repine at the greatnesse of the flocke, which is in the charge of his fathers shepheard? or at the summes of money which are in the hands of his fathers bayliffe? *Hester and Mordecai*, could tooke no man lesse then *Haman*; and yet they had no reason to grudge at the building and furniture of his house, though it was sumptuous: because hee therein did onely make prouision for them. 2

Admonition to those simple persons, whom prosperitie doth so much puffe vp, and make to swell; that they learn more moderation and sobrietie. The king of *Babel* was iustly taunted for *increasing that which was not his*, and for *lading himselfe with shuckeslay*, and Hester. 8. 1. 2.

Hab. 2. 6

why then doe not these that are so proude and hie minded, aswell deterue to be derided, for boasting of that which is not theirs? euen of thicke clay wherewith they haue laden themselues. Were it not absurd for a Taylor to thinke himselfe a better man then all his neighbors, because hee hath a garment of silke or veluet hanging in his shoppe; which is put to him to be made? or for a common cow-hearde to ouer-crowe all his masters, because hee hath more cattell before him euery day then any of them? Let all wicked worldlings knowe, that the preferment promised to the godly, is a debasing threatned against them; when the Lord saith: *The strangers shall stand and feede your sheepe, and the sonnes of strangers shall be your plow-men, and dressers of your vines.* These strangers are they, that are reputed to be the natiue inhabitants; these keepers of the sheepe, pretend to bee the owners of the sheepe: these plow-men and dressers of vines, take themselues to be the Lords of the lands and vine-yardes, but the Scripture describeth them according to that which they be; and not which they thinke to be, or seeme to bee: for that is altogether contrarie to the condition which the Lord hath appointed them vnto.

Isa. 61. 5.

Verse 23. *Much foode is by tillage for the poore: but some are consumed by indiscretion.*

**B***Y* foode, he meaneth all such things as are needfull for the vse of mans life; and by *Much*, hee vnderstandeth a fit and competent measure; which diuers times groweth to be large and ample. And this doe poore men often attaine vnto, when they are provident, and diligent in managing their affaires; and by name in the worke of husbandrie: and so it holdeth in all other honest and lawfull vocations. Now againe on the contrary side; *some are consumed by indiscretion.* For many a one, who hath a good stocke, and faire liuings, and fruitfull groundes, by neglecting labour, and not ordering things aright, wasteth all that he hath, and falleth into great want and necessitie.

Doct. 1.

¶ A little with good husbandrie, is better then a great portion with vnthriftinesse.

It is not greatly materiall how much men haue to begin with,  
but



but how well and wisely they guide their affaires. He that is painfull and prudent in his businesse (notwithstanding his wealth bee small) is rising from the bottome towards the top: and hee that is remisse and carelesse in his state (though his substance be great) is falling frō the top towards the bottom, Tending to this purpose there are many sentences both in this booke, and in other places of Scripture, as where it is said, that by *wisedome an house is builded, and with understanding it is established. And by knowledge shall the chambers bee filled with all precions and pleasant riches.* By house heer, like as elsewhere, he meaneth mens whole estate; the founding, and finishing, and furnishing whereof being all ascribed to wisedome) of which one especiall point is 'to be industrious' as is also the establishment and supportance of it. And contrary by *slothfulnesse* (which is a great branch of folly) *the rooffe of the house goeth to decaye; and by idlenes of the hands, the house droppeth through.* And for this cause is that exhortatiō given in the seue & twentieth Chapter: *Bee diligent to know the state of thy flock, and take heede of the herds. For riches remaine not alwayes, nor the crowne from generation to generation.* As if he should haue said, let not thy great substance bring thee to neglect thine affaires; least the neglect of thine affaires bring thy great substance to nothing. What though thou haue large and ample possessions, and dignitie left to thee by thy ancestors? yet if thou be carelesse and heedlesse in thy gouernment, thou art like to leaue neither wealth, nor honour to thy posteritie.

Prou. 24. 3. 4.

Ecl. 10. 18.

Prou. 27. 23.

First, the earth and the fruites thereof were created, aswell for the poore as the rich, and appointed for their vse, to yeelde them food, who shall painfully trauell therein.

Reason 1.  
Geo 3. 19.

Secondly, discretion and industrie, make gaine of seasons and places, and opportunities, and many commodities, which in discretion & idlenesse, eyther see not, or marke not, or get not, through want of labour and paines taking.

2

Thirdly, the promise of blessing is made to them that are faithfull and diligent, without respect of persons: and the slothfull and vnthrifty haue the curse threatned against them, whatsoeuer their conditions be. *He that tilleth his land, shall bee satisfied with bread, but he that followeth the idle shall be satisfied with pouertie.*

3

Prou. 28. 19.

Consolation for poore beginners, that haue little or nothing to take to: if they haue willes to take paines, and wisdom to deale discretely, and faithfulnessse to walke vprightly in their callings. It is neither vnpossible nor vnlikely, that beginning with one Cow at first, they may attaine to many at last: that one lambe may grow to a flocke of sheepe: that a small tenement or cottage, may be turned into a free hold or Farme. When *Iacob* came into *Padan Aram*, he brought onely his staffe in his hand: but when hee departed thence, he droue away sundry flockes, and diuers sorts of catel. For God had ordained the fields aswell to maintaine *Iacob*, though he was but a stranger there, and in a place of a seruant; as it did *Laban*, who was an inhabitant in the countrey, and had hired him onely for his owne turne. And albeit that many diligent men finde not the earth and their labours to yeeld them such plentie as therby to become opulent, & haue much aforehand, yet how many of them fail of sufficiency; as not annually from time to time to be provided for? And the if they be not destitute of apparell, if they be not deprived of competent meat and drinke, if they want not those things that are needfull for them, this Scripture is truly verified to the comfort of all that apply themselves to any good trauels, that *much food is by tillage for the poore.*

Consolation of them, that when their state is shrunke, and their wealth consumed, are as vnrighteous in misplacing their complaints as the very vnthrifty in misspending their portions. Some part of the blame must lie vpon the greatnesse of their charge; some vpon the negligence of their seruants; some vpon the smalnesse of their liuings; some vpon the vnfaithfulnessse of them whom they trusted, and gaue word for: some vpon the hardnesse of the season, and vnseasonablenes of the weather: but nothing vpon their owne euill husbandry and sinfulnessse. But why did they entertain such false seruants, & trust such vnfaithful friends? why would they for ostentation, burthen themselves with more in familie then were needfull? A for other causes, haue not some of their neighbours as many children, and as little liuing as they; and that in the same times, and places wherein they liue? And they prosper, and decay not; their substance is augmented, and not diminished: they haue enough for their owne present inioyment, & surplusage to leaue

to theirs after them. But tillage, say they, which inforce th a necessitie of housekeeping, hath brought vs downe, and therefore wee lay downe tillage, and giue vp housekeeping; and so wee hope to recouer our selues againe. But sithe nce God doth commend tillage as profitable to euery degree, and yeelding food plentifully to all, why doe they traduce it as a thing that were hurtfull, and cause of vndoing to any? Doth it not come often to passe that many by ouerthrowing of that, do ouerturne their whole estate: and they that picke such a quarrell at housekeeping, are driuen to make sale of all, and leaue themselues no house to keepe?

Reproofe of their folly, that thinke the very hauing of lands, & goods, sufficient for perpetuall maintenance, howsoeuer they order them. They neuer dream that wealth is subiect to waste when it is not well managed, and that their state may fall into a consumption, if it be not heedfully looked vnto. Hence it is that they are so greedy to prouide liuings and riches for their children: but no wisdom and discretion how to vse them. Nay they traine them vp in pride and idlenes, and other soule sins, as though their desire were to haue them expert and skilfull spendals: they set them betime to learne the art and trade of vnthriftinesse whiles themselues liue, that they may swiftly run through their patrimony and inheritance, when they are dead.

Verse 24. *He that spareth his rod, hateth his sonne: but hee that loueth him, chaſtēeth him betime.*

**H**E that spareth his rod,) which withholdeth due correction from his child when it is needfull, *hateth his son*, becommeth his enemy, though not in affectiō, yet in effect, by omitting a duty so necessary for his welfare. *But he that loueth him* vnfainedly, with a sound affection, and the loue of a godly father, *correcteth him betime*. The wordes in the Originall tongue are of great force: for this *betime*, which seemeth to bee an aduerbe, is there a verbe, and signifieth to rise simely in the morning: and diligently to seeke: so that it signifieth as well the due care which good parents haue, for the nurturing of their children, as their prouidence to doe it in good season, whiles they be tender and young,

before they grow to strength & stomacke, and so either vttterly refuse, or little regard, all fatherly correction. And that which wee translate correction, doth also signifie instruction: so that the sentence may thus be, well Englished: *He that loneth him hastneth chastisement, and instruction to him.* And those are meet to be ioyned together; sometimes stripes with admonitions, and alwayes admonitions with stripes. For the smart of the flesh, and the paine of the body will bring small profite to the soule, vnlesse they heare their fault declared, and haue direction how to reforme it.

*Doff.*

¶ They are the best parents which shew loue to their children without fondnesse.

*Prou. 19. 18.*

Fond loue is cruell hatred, a cockering father is a deadly foe, & they that most faithfully exercise Gods discipline towards their sons and daughters, do proue to be their surest friends. The admonition which is giuen to parents in another chapter of this book; tendeth wholly to this purpose. *Correct thy son while there is hope, & let not thy soule spare, which is to kill him.* The holy ghost maketh the accessary to the destruction of their children, which be so indulgent vnto them, and tender ouer them, as that their hearts will not yeeld to giue them correction. The example of God himselfe, the father of spirits, doth euidently confirme our point in hand.

*Hcb. 12. 6. 8.*

His loue to euery one of his children doth infinitely surmount the loue of all the fathers in the world to theirs: and hee doth not only declare it vnto them by promises and blessings, but likewise many times by chastisements and crosses, insomuch that the Apostile saith to the Hebrewes, *Whom the Lord loueth hee chastneth: and scourgeth euery sonne that hee receiveth. If therefore yee bee without correction, whereof all are partakers: then are yee bastards and not somes.*

*Reason 1.*

First, euery child whatsoeuer his estate, or birth, or disposition be, doth need correction by reason of deprauatiō of nature which is in all. For frowardnes and folly would ouerrun the if they were not awed, and ordered by feare, and stripes. And therefore saith Salomon: *Foolishnesse is bound in the heart of a childe, but the rodde of correction shall drive it away.* It is in vaine to bid foolishnes be gone vnlesse it be expelled: and to as small purpose to perswade him to cast it out, vnlesse you helpe to loose it.

*Pro. 22. 15.*

Secondly

Secondly, the comfort and profite that ensueth to children by castigation and stripes, doth make their loue appeare, that therein shall befriend them, and discouer their vnkinde dealing, which deny them that benefite. It is one of Gods ordinances, whereby they are deliuered from many euils, from hurts of bodyes, from ruine of state, from blindnesse of minde, from sinfulness of heart, from wickednesse of life, from destruction of the whole man. And therefore doth the Lord testifie, that *the rod and correction giue wisdom.* And therefore doth he also requise that our children be not defrauded of it. *Withhold not,* saith he, *correction from the child, if thou smite him with the rod, he shall not die. Thou shalt smite him with the rod, and deliuer his soule from hell.* Now what inhumanity is it for a man to see his sonne in danger, and will not succour him? to see him plunged in a riuer, and wil not plucke him out? to see him falling into the fire, and will not preferue him? to see him sinking into hell, and will not helpe to saue him?

Reproofe of them that vse all the shifts that they can deuise to exempt themselues from shewing this laudable loue, & also their children, from receiuing such wholesome correction. Of all professions, they are most vnwilling to become physicians, neither are so loath to minister to any, as to their owne, whom God hath appointed to bee their patients. Though they lye, and sweare, and steale, and be stubborne, yet there faults be not so great, they say children will bee children, and did not we commit as grieuous offences our selues when we were yong.

But are not childrens faults, sinnes against the Lord? Are not children sinnes punishable by the law of the Almighty? Are not children mortall and subiect to death as well men of greater age? Shall not children appeare before the iudgement seat of Iesus as well as those which are elder? and sithence we had the same corruptions our selues, it should cause vs to be more pitifull towards them, and watchful ouer them, otherwise it is to be doubted whether as yet we be healed of the sins of our youth, & pardoned for them. But it is needlesse, say they, so far to trouble our selues, years will bring wit and discretion, or at least their own rod will beate them, and make them to amend. But who told the that they shall liue to the years of discretion? How if the sword of iustice cut the

off before for their lewdnesse, and giue no time for their own rod to worke any goodnes in them? And though they should remain and smart also for the sinfulness of their childhood : yet there is greater danger lest their hearts will be more hardened, and made worse, then hope that they will repent and be made better, because Gods medicins haue bene detained from them, and his blessings are not promised vnto them. And who shall make any prayer for them with comfort of good successe? The sinfull sonne is neither able to do it, nor willing, nor accepted if he should : and the negligent father hath small encouragement, to intreate the Lord to do that wherein he himselfe hath vtterly failed of all duties to serue his providence. But granting all this to be true, that so much euill proceedeth from the neglect of correction, and so much good by the seasonable and moderate vse thereof, yet one impediment hindereth them that they cannot bee brought to exercise it. Their kind heart is so tenderly affected towards their little ones, that they cannot endure to heare them cry, or see them weepe, and the rod will make them do both : and therefore they must needs forbear it. But you mistake the cause, and miscale your affection, it is not kindnes but cruelty, nor the tenderesse your heart, but the hatred in it (according to Gods testimony) that can rather indure the diseases of sinne in your childrens soules, then the curing of them with teares and sorrow.

And yet this vnmercifull fauour doth rather prepare them to sorrow, then priuiledge them from it, because it will increase their misery in time to come. If Dauid had more grieved Adonijah with the rod and rebukes when he was a child, it is like that hee might haue escaped the sinne of treason, and the grieve of violent death, when he was a man. But the scripture noteth that *he would not displease him to say, why hast thou done so?*

1. King. 1. 6.

2.

Instruction to children to take notice with thankfulness of their parents loue, not onely for their food, & apparel, for their portion and patrimony, but likewise and that in a principall manner, for their good education, for their holy instructions, for their wholesome and medicinable corrections, though for the present they seemed somewhat sharpe and bitter vnto them. These things are onely



only profitable to their bodies, and yet not alwayes, nor for perpetuity: but these are for the good of theyr soules, and that certainly and for euermore. The fathers fondnes, and Gods anger, and the childes ruine, goe often together with those earthly possessions: but the Fathers faithfulnessse, and Gods fauour, and the childes happinesse are alwayes conioyned, where this healthfull discipline is duely exercised and regarded.

Verse 25. *The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.*

**T**He righteous,) all those which are religious in heart, and vp-right in their wayes, eate, that is, enioy all good things: as they shall not be starued through want of foode, so they shall not bee destitute of cloathing, or lodging, or habitation, or any other thing that is needfull for them: eyther they shall abound with plenty, or be prouided of that which is sufficient.

Sometimes they haue no great store for theyr eyes to looke vpon, yet liuing by faith, and not by sight, they haue alwayes enough for their soules to be satisfied with. *But the belly of the wicked shall want,* and their backes also very often, and according to the curse of the lawe, many of them liue in *hunger, and in thirst, and in nakednesse, and in neede of all things.* And albeit this iudgement is not executed vpon them all, yet commonly some other, more heauy and hurtfull is inflicted vpon them that escape it. And of neyther of them which get most, nor of them which fare best, it can be truely affirmed, that they eate to the contentation of their mindes: for though they haue much wealth in their hands, and much meat at their tables, and much wine in their bowles, yet they haue not much, nor any contentment in their hearts, for they remaine unsatisfiable.

As the godly are in better case then the wicked for their soules, in regarde of the life to come, so they are for their bodies, in respect of their present state. *Deut. 28.48.*

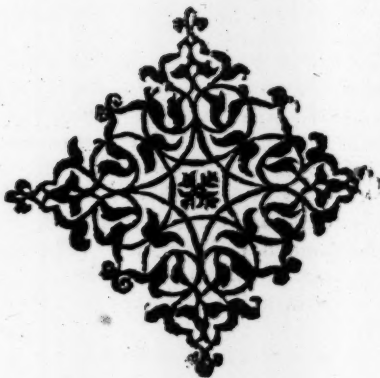
He only is blessed in earth, that is to be glorified in heauen, and none can possibly be happy heere, so long as hee standeth in state of damnation for hereafter. When the Spirit of God giueth grace to the soule, his prouidence will not faile to minister all

1. Tim. 4. 8.

good things to the body. And therefore the Apostle saith, that godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come. On the other side, vngodly men hauing no piety in them, haue likewise no promise to them. The best that may be hoped for is this, that if they be Gods elect, hee will draw them to himselfe by penury and wants, or other scourges. If otherwise, let them know, that he neuer giueth any thing to them in mercy, whome he is minded to destroy in iustice. A larger prosecution of this point see in the tenth Chapter, verse

the third, vpon these words: *The Lord will not  
furnish the soule of the righteous: but he  
casteth awaie the substance of the  
wicked.*

AN



AN EXPOSITION OF THE  
FOVRTEENTH CHAPTER OF  
THE PROVERBES.

CHAPTER XIII.

Verse 1. *A wise woman buildeth her house : but the foolish destroyeth it with her owne hands.*



*Wise woman*) Such a one as is both godly and discreete, *buildeth her house*, is helpfull and profitable, to the state and family of her husband, and her owne. *But she that is foolish*, being destitute of grace and good providence, how much wit soever shee hath ( for many times the most wittie wiues, are the least thrifty huswiues) *destroyeth it*, vndoeth her husband, her selfe

and children, and ouerthroweth the whole houthold.

*g* It behooueth a man in regard of his whole estate, to be wise and wary in making choise of his wife.

Though his own skil & power be slender, & vnable to effect any matters of importance, yet by a wise diligent helper, he may bring great things to passe; & though himself be neuer so industrious, & expert in his calling, yet by a retchless & wastfull yokefellow his labours may be all consumed. A good woman coming to a house scarce side-wall high, will set vp the roose, and furnish the rooms: but a lewd huswife finding an house already built and stored, will

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*Doct. 2.*

raise the foundation of it, and quickly empty it of all the furniture. Some by their sloth and carelesnesse, neglect eyther to get or saue: others by their pride or luxury, or like vices, spare not to lauish out, & misspend: and all by sinfulness and rebellion against God, do draw downe his curse and iudgements vpon them. Somewhat hath bene already spoken to this point, in the twelfth chapter, & fourth verse, vpon these words; *A vertuous woman is the crowne of her husband; but she that maketh him ashamed is a rottennesse in his bones.* And more remaineth to be handled in the one and thirtieth chapter, where the Lord himselfe doth at large illustrate the severall properties, and good effects of a prudent, godly, and gracious woman.

Verse 1. *He that walketh in his uprightness feareth the Lord: but he that is lewde in his waies, despiseth him.*

**B**y walking, and waies, is meant in the Scriptures, the ordinary vsuall, and common course of mens behaiour: & by uprightness, the sincerity & faithfulness of their harts contrary to fraud and guile, which pretendeth one thing, & purposeth another, in them which make a shew to do service to God, in that wherein they only, or principally purpose some carnall end to themselves: & by *fearing the Lord*, is vnderstood true piety and godlines. So that the sense of the former clause is, that euery one which accustometh himselfe to well doing, vnfeignedly, without hypocrisie and halting, is vndoubtedly the child of God, and truelie religious. But he that is lewde in his waies, that leadeth a wicked life, whether openly, in the sight & view of the world, or secretly, so as it is knowne onely to the Lord and his owne conscience, *despiseth him*, doth actually, and indeed shew contempt to God by violating his lawes, howsoeuer he may beare himselfe in hand, and make others to beleene that he doth much reuerence him.

*¶ The faithfulness or falshood of the heart, may bee discerned by the course of the conversation.*

The grace of the spirit cannot bee dammed vp in the soule of a man, but that it will flow forth, and shew it selfe by goodnesse in his behaiour; neither can there possibly be a constant streame of good-

goodnes in his behaiour, vnlesse he haue a spring and fountaine of grace in his soule. The Apostle Saint Iohn is plentiful in this point, and maketh discourse thereof with many words. *Little children, saith he, let no man deceiue you, he that doth righteousness, is righteous, as Christ is righteous. He that committeth sinne is of the diuell: who-soeuer is borne of God, sinneth not: for his seed remaineth in him, neither can he sinne, because he is borne of God. In this are the children of God knowne and the children of the diuell: who-soeuer doth not righteousness is not of God, &c.* Where, to doe righteousness is the same as here to walke in vprightnesse: to be righteous, as much as here, to feare the Lord: to commit sinne is that which is here, to be lewd in his wayes: and to bee of the diuell is nothing different from that which is here the despising of God.

1. Ioh. 3. 7. 8. 9.

First the heart is in the man, as the sappe in the tree, and his waies all one with the fruit: and therefore they declare what the man and his heart is, as the fruite doth shew what the tree and the sappe is. It is not onely meant of false Prophets, but likewise of false hearted professours, when our Sauour said, that *a bad tree cannot bring forth good fruite, nor onely of faithfull ministers, but also of sincere christians, when he said that a good tree cannot bring forth bad fruite.*

Reason 1.

Mat. 7. 13.

Secondly, the communion which Christians haue with Christ, doth cause their conuersation to be holy, & the want of the same in the wicked doth onely make their waies to bee lewd and sinfull. And so much Saint Iohn doth intimate, saying, *If that wee say that wee haue fellowship with him, and walke in darkenesse we lie: and doe not trulie. But if we walke in the light, as he is in the light, we haue fellowship one with another.*

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1. Ioh. 1. 6-7.

Thirdly, God himselfe doth iudge and reward euery one according to his works, and therefore the workes are correspondent to the heart, and the heart to the regenerate, or vnregenerate estate of the man. *The Lord, saith he by the prophet, search the heart, and trie the reines, euery to giue euery man according to his waies, and according to the fruite of his workes.*

3

Ier. 17. 10.

Consolation to faithfull men, though not voyd of infirmities, against the temptations of Sathan, the calumniation of wicked men & the feares of their own hearts. None are so much accused of co-

Use 1.

tempt against God, as they which are most religious, in his seruice: none are so much burdened with imputations of hypocrisie, as they which are most vpriight in their harts. The diuell in his malice, because he seeth their tender consciences easily affrighted, doth labor to perswade the that there is nothing in the but fraud, and falshood: Sfull men when they can charge them with no misdemeanors nor lewdnes of life, take vpon them Gods office to become iudges of the heart, exclaiming that they are hypocrites, and dissemblers; yet proceede contrary to Gods iustice, condemning those of hypocrisie and dissimulation, whome he doth commend for truth and sincerity. And many doubts arise in their owne soules, by reason of the manifold imperfections of their liues. They feele want of knowledge in their mindes, and disorder in their affections: they are priue to themselues of duties neglected, or negligently performed: they finde a guiltines in regard of sundrie sinnes committed, and of diuers not soundlie auoided: they see still in their nature a pronenesse to pride, and many vanities, but no aptnes to that which is good and needefull to bee exercised. All these things trouble their hearts, and make them very suspicious of themselues, lest all their piety be nothing but an outward profession: and all their former comforts but meere lyllusions. But are they desirous vnpartially to keepe euery commandement, if their power were answerable to their will? Doe they endeauour truly to please God, although they cannot do it perfectly? Are they of the mending hand, to yeeld more obedience to the commandements of God, though they cannot fulfill them? Then there is no cause of discomfort: then they are vpriight in their wayes, and walke in the law of the Lord: then God testifieth of them here, that they are of the number of those that feare him; and elsewhere he testifieth of all those which feare him, that they are *blesed*. True happinesse is appropriated to them, that none but they can be partakers of it, and none of them but haue a portion in it.

Conuiction of profane persons to their terrour, whose onely hope of happines consisteth in this, that they haue a good soule towards God, howsoeuer men thinke and speake of them: for they loue



loue him with all their hart, and with all their strength, and that is as much as hee requireth, and the holiest of them all performeth. And therefore Preachers and others, are too full of iudging, when they repute them to be so bad, and their faultes to be so haynous, and their state to bee so dangerous. But will you haue the matter to be referred to God himselfe, as it must bee whatsoeuer your will is? And will you stand to his sentence therein, as you shall be compelled, though it be against your wills? Then heare what hee pronounceth of you; that hee which is leaude in his wayes, despiseth him: Nay, yet more, for the greater aggrauation of the sinne, that hee is a despiser; or despising of him: which is more emphaticall; and imployeth an habite, and accustomable practise, and professed contempt. You imagine that men are too sharpe in their censures, and condemnings; you st all feele, vnlesse you repent, that the Lorde will be farre more seuer in his sentence, with the execution of it. You will sweare and blasphem the Name of *GOD*, if it bee but to anger them that like not of it: you will vse wanton and sinfull exercises on the Lords day, in despite of those thar bee grieved at it: You will proceede on your owne wayes, and vilifie all such as shall reprocue you for it: but whome in the meane time doe you contemne? and whome haue yee sought to reproach? Euen the mightie and glorious *GOD*: who is both able in power, and ready in wrath, to returne your wayes vpon your owne heads. Hee will bee honoured, and you shall be despised; Hee will haue eternall praise, and you shall haue euerlasting confusion. But for those that sinne not so presumptuously, nor with such an high hand, if that they bee in the power of sinne, and without repentance, this point is very vncomfortable. They dreame that the Lorde is not so much offended with them, and their behauiour, as they heare spoken in Sermons, but that he will lightly passe by those things which here are counted great matters: but let them knowe that he is more righteous then man, and hateth euery sinne more then all men hate all sinnes. And howsoeuer through Christ, he passe by the infirmities of the godly, and taketh things at the best, which they doe; yet hee dealeth not so with the wicked beeing his enemies, but iudgeth of their waies, according to the nature, and effects, and consequents of the

same. As hee will doe them no wrong to make their faults more, or more grieuous then they are: so hee will shew them no fauour to extenuate their sinnes, or mitigate the punishment which they deserue. This hee testifieth of all that are leaude in their wayes; whatsoeuer their cloakings, or defences, or excuses bee, that they are no better then despisers of him: and therefore to be plagued no lesse then they that despise them.

Verse 3. *In the mouth of the foolish is the rodde, or wand of pride: but the lips of the wise preserve them.*

**I***n the mouth of the foolish;* in the visuall talke of wicked men, especially, when they are of an haughty heart and high minded, *is the rodde of pride;* such speeches as proceede of pride, and whereby they strike at others, and are commonly smitten themselves: eyther man taking aduantage of them, or *G O D* inflicting punishments for them. *But the lips of the wise:* such words and answers, as in humilitie they vtter to men, and such prayers and petitions as they send vp to *G O D*, *preserve them,* protect themselves, and others also from hurts and dangers.

*¶* It is the propertie of proude men to haue arrogant and hurtfull tongues: It is easie for them to speake, and not to speake to the extolling of themselves, and the disgrace of others.

*Doct. 1.* The naturall current of their discourse is stopped, when they may not boast, or threaten, or reuile, or traduce, or vtter some contemptuous iests against their neighbours: *Beholde,* (saith *Dauid,*) *they bragge in their talke, and swords are in their lips; for who say they, dost heare? But thou o Lord shalt haue them in derision, and thou shalt laugh at all those nations.*

As this their sinne is common and frequent, so are the scriptures also plentifull of complaints against it in many places. and so are they in denouncing proportionable punishments, and so are they in declaring how they haue bene executed.

*Reason 1.* First, pride doth ingender malice, and enuie, and fiercenesse: and it can no way more readily & harmfully exercise them, then by violent speeches: and therefore it vseth them, as ordinarie weapons of mischief.

Secondly, in striking at men with contumelious and proud words, they also lift vp themselves insolently against the Lord, & therefore both in defence of his people, and reuenge of his enemies, he maketh their stripes to light on their owne backs: & the strokes of their rods to fall on their owne faces. To that end speaketh Dauid in the twelfth Psalm. *The Lord will cut off all flattering lips, and the tongue that speaketh proud things, Which haue said, with our tongue we will preuaile, our lips are in our own power: who is Lord ouer vs?* Plal. 2. 3. And to the same effect he prayeth in another Psalm: *Scatter them abroad by thy power, and put them downe, O Lord our shield, for the sinne of their mouth, and the words of their lips, and let them be taken in their pride, euen for their periuerie and lies. And let them know that God ruleth in Iacob, and euen to the ends of the world.* Pla. 99. 11. 12. 13.

Instruction that so farre as we are vnwilling to be hurtfull, or to be hurt with our tongues, we get humility in our hearts. If we giue place vnto pride, our pride will haue the command of our mouthes, and set our lips to smiting, wee shall vncessantly be offering iniury to others, and haue them all at last returne vpon our selues. Are we therefore desirous to liue in peace without vexatio & perill? let vs put away pride then; for that is a continuall makebate, and indangereth vs daily. Would we auoyd that shame and disgrace which commeth vpon liers and slanderers, when their falsehood is found out? let vs beware then of arrogancy: for that is impudent and bold to affirme any vnt ruth, and God is iust and righteous to bring the truth to light. Vse 1.

2 Not to presse our selues without need, into the place or company, where foolish proud persons haunt. If we come within their reach, wee must looke to be lashed or knocked, they are soone ready to strike: euery word is a blow with them. True it is that they offer violence also to them that are absent, & depraue many that neuer come among them: but it is lesse dangerous when we prouoke them not vnneccessarily with our presence, nor expose our selues to their bitter or scurrilous speeches.

¶ *But the lips of the wise, &c.* The vse of a good tongue is a defencelike weapon against the strokes of an euill tongue. See chapter 12. v. 3. Doctrine the second. Doff. 2.

Verse 4. *Where none oxen are, the cribbe is empty: but much increase commeth by the strength of the Oxe.*

**B**Y *Oxen*, hee meaneth those kinde of labouring Cattell, which are applyed to plowing, and other workes of husbandrie; and where they are not, or not set to worke; there the *cribbe is empty*, & so is the barne also, food for man & beast faileth; *but much encrease commeth by the strength of the Oxe*: abundance of Corne, and necessary provision, ariseth by the trauell of cattell, and labourers, in diligent plowing and Husbandrie.

Doct. 1.

*The seruiceable creatures are most profitable and necessary.* The Teame and plowmen cannot be spared, as tillage and plowing cannot. By these, sundry sortes of beasts and fowls fare the better: especially those that are tame, and domesticall: and by these are all degrees of people maintained: the meanest; the middle sort; and the mightie; according as it is saide, that *the king also consisteth by the felde that is tilled*. This matter is more largely intreated of in the twelfth chapter, ver. 11. Doctrine the first, vpon these words: *Hee that tilleth his land, shalbe satisfied with bread.*

Ecc. 5. 8.

Verse 5. *A faithfull witnesse will not lye: but hee that telleth lyes, will be a false witnesse.*

**A** *Faithfull witnesse*, he that maketh conscience, and is resolu'd before the Iudgement seate constantly to testifie the truth; will not vsually, nor in his common speech tell vntruths; *but hee that telleth lyes will be a false witnesse*: whosoever accustometh himselfe to lying in priuate, will not sticke in forswear himselfe, and beare false witnesse in publike. It is all one in sense with the 17. verse of the 12. chapter, where it is saide, that hee which speaketh truth, will shewe righteousnes, &c.

Verse 6. *The scorner seeketh wisdom, but findeth it not: but knowledge is easie to him that is prudent.*

**T**He *scorner*,) that is very sinfull and contemptuous persons; (for it is a collectiue, and meant of all: or at least of diuerse of

of them) *seeketh wisdom*: by wisdom we may vnderstand the true knowledge of Gods holy will, and where it is saide the scor-ners seeke it: the meaning is, that some of them make shew of seeking, and seeme so to doe, being present at those meanes, and outwardly dealing in those exercises, wherby others truly seeke, and effectually finde knowledge. And as these vse the meanes without any desire of hauing wisdom, so others would haue it: but contemne all those meanes whereby it is offered, and to be receiued, trusting to their owne wit, and carnall reason. And a third sort seeke it, and are willing to haue it, and at the Ministers hands would gladly obtaine it; but onely vpon their death beddes, or in great extremities, not in loue to God, or sincere affection to his word, or in holy liking of his graces, but onely in terrour and passion, that they might escape hel and damnation, or the present dangers wherein they stand. Heereof the Prophet speaketh in the Psalme, saying; *When he slew them, they sought him, and they returned, and sought God early. But they flattered him, with their mouth: and dissembled with him, with their tongue. For their hart was not upright with him, neyther were they faithfull in his covenant.* And therefore being so affected, it is not strange that their successe is no better. For though our Sauour saith; that *euery one which seeketh, findeth*: yet it is to be vnderstood of euery such one as seeketh faithfully, and in due manner. But knowledge is easie to him that is prudent. We must not so conceiue of these words, as though men of vnderstanding could increase their wisdom and graces, without industry and paines taking: but that when they haue vsed diligence in the exercise of Gods ordinances, they may knowe for certaintie, that they shall speede well, and bee stored with all such graces, as will lead them to life euerlasting.

Psal. 78.34. 35.

Mat. 7.8.

And therefore wee see the sense of this sentence expressed in the second chapter of this booke. *If thou callest after knowledge, and cryest for vnderstanding, if thou seekest her as siluer, and searchest for her as for treasures: then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.*

Prou. 2.3.4.5

¶ They are not capable of any grace, which will not be brought to renounce their sinnes.

Doct. 1.

If they deride Admonitions, and make them frustrate of that

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• which

which they were giuen for, they shall make themselves ridiculous and disappointed of that which they seeke for. Wisdome is wise enough to know her friends from her foes, them that loue her vnfaignedly, from them that flatter her: to discern, who will vse her well, and who will abuse her : who will subiect themselves vnto her government, and who would make her an vnderling to pride and lust, and Sathan. Indeed she calleth vpon one kind of scorers to come to her, and learne of her, and promiseth to *pour out her minde* vnto them; but they are such as ignorance hath drawne to scorning, rather then malice: such as in whom there is possibility of amendment, and not they that are desperately giuen ouer to obstinacie. And euen these silly scorers, that are not yet incorrigible, must not onely bee reformable in hope, but reformed in deede before wisdome will impart her counsels vnto them, for their comfort. And therefore she saith, *Turne you at my corrections, doe I will pour out my minde vnto you : and make you vnderstand my words.* As for those which are possessed with an inueterate hatred of instruction, and purposely picking quarrels against the trueth of God, haue contemptuously rebelled against it: the Prophet declareth by their waies, which are past hope of any reformation that their mindes are vncapable of all sound vnderstanding. For saith hee, *can the blacke Moore change his skin? or the Leopard his spots?* then may ye also do good, that are accustomed to doe euill. If they could haue changed their minds, and bene able to iudge rightly both of that which is good, and also of the euill; they could not choose but change their behauiour to practise the good, and eschew the euill: but for as much as custome was growne into a nature, and nothing was to bee looked for in all their life, but workes of darkenesse, it followeth that their soules were likewise finally blinded, and neuer to bee illuminated with any gracious light.

Pro. 1. 23.

Ier. 13. 23.

Reason 1.

First, the wisdome of God is mysticall, and vnderstood onely by reuelation of the spirit, and therefore it cannot be comprehended of them that are meereley fleshly, and voyde of all graces of the Spirit. But least of all can they attaine vnto it, which are nothing but flesh, and such as haue alwayes resisted the Spirit, which is the condition of scorers.

Secondly,



Secondly, they are all proude, and therefore as the Apostle testifieth, *God resisteth them, and giveth grace to the humble.* Yea, they are not in a common manner proude, and equall therein with other men; but more presumptuously than any other, in the height of contempt: they despise the counsels of the Lord, and therefore in an extraordinary manner he layeth his punishment vpon their hearts, and is sayd to *scorne the scornfull.*

Prou. 3. 34 3.

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Thirdly, all scorner liue in some grieuous sinnes, out of which the breath of scorning fumeth, and therefore no roome is in their sinfull hearts for wisdom to lodge in; vnlesse shee should beare the diuell company, and inhabitate in that house, whereof he is the master or commander. Saint Paule speaking of *simple women, laden with sinnes, and led with diuers lusts*, saith, that *they are euer learning, and neuer come to the knowledge of the truth.* It was not then the sexe, nor sillinesse of the persons that made them to profite so little: but the sinnes and corruptions of their soules. If therefore the same bee in men, why should there not be the same effect also of them? if they be more abounding in men (as when they wilfully withstand the trueth of God, whereas the poore women were seduced by deceiuers) why should it not be thought that they will make them lesse teachable or capable?

2. Tim. 3. 6.

Fourthly, if scorner might find wisdom, this holy and heavenly wisdom, when it pleased them to seeke for it, they should become elder brethren to Gods people: and inioy the double portion. Earthly things both of wealth and dignitie, they commonly haue in greater plenty than the best Christians: pleasures they pursue without restraint, and follow their delights continually: if they might also haue grace, & Gods fauor, & the kingdom of heauen ready at their willes, the worst men should haue the best prerogatiue, & the Lord would seem to be most kind to his mortal enemies: And it would come to passe that the greatest part of mankind would liue like diuels on earth, & raigne like saints in heauē. And therefore that preheminance of getting grace, & sauing knowledge, is appropriated to Gods people, and none others (especially if they be scorner) are to intercommon with them. And that the holy Ghost sheweth in another chapter, saying, *Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all*

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At 2

things, Prou. 23. 5.

*things.* And likewise in the Psalmes hee declareth it to be a degree of good mens happinesse: that *the secret of the Lord is revealed to them that feare him; and his covenant to give them understanding.*

Psal. 25. 14.  
Vse. 1.

Instruction for euery man with all heedfulnessse to take heede, that they sinke not into so great a sinne as scornfulnes is: that will draw downe so grievous a plague as scornfulnesse doeth. Though no hurt seemeth to come by it, but benefit rather, if the outward state of many scornors bee respected, yet nothing but mischief and miserie insueth vpon it: if the state of their soules be considered, they lose all their labour, and returne frustrate and disappointed; when other of meaner place, and naturall partes, haue happie and prosperous successe: they are reiected of the Lord, as contemptible persons, & abiects, when others whom they despise, are graced with his presence and countenance; they are shut out of doores, and excluded from all spirituall commodities, when others whom they maligne, are let into Gods treasure, and stored with all heavenly riches. They therefore that are tending towards it, let them stay themselues before they goe too farre: they that are come to the gate thereof, let them beware how they enter in; they that are already in the house, yet let them returne backe againe, and not sit downe in the chaire; for then their case is desperate. And this is not onely to admonish men, that they become not scornors; but that also they satisfie not themselues with euery slight and superficiall seeking of wisdom. It is not enough to seeke (for the worst men, we see, may do that) but to seeke so as we may finde: which none can doe, but they that are good and godly. A greater blessing GOD giueth to none in this world, than to make his ordinances forcible to them for wisdom, and comfort: and a greater iudgement is not executed vpon any before their going to hell, than the withholding from them grace and vnderstanding. No sickness, no paine, no pouertie, no disgrace, no imprisonment, no banishment, no losse of limmes, or life is so dangerous and hurtfull as this is. Though the eyes should bee plucked out of the head, yet if there bee light within the minde, there can bee no extremitie of darknesse: and though the heart were plucked out of the body, yet if Religion abide in the soule, the happinesse remaineth; but then is the state of men wofull when

when their internall shape is changed, and they are transformed into dumbe idolls, when it may bee saide of them, as it was of the heathen Gods : they haue eyes and see not, they haue eares and heare not, and one degree beyond the images, they haue hearts, and perceiue not.

¶ *But knowledge, &c.* Vnderstanding is neither impossible nor difficult to come by, when men haue discretion. Dott.

If any be so wise as to discerne their neede of knowledge, and vnfaignedly to desire and labour for it, though theyr learning bee not great, nor their capacity deepe, yet they shall obtaine it in seeking, and be made more wise by hauing of it. Else why is the scripture commended for her largesse and bountie to all sortes of people, that haue skill to be vpright without dissimulation? *It giveth vnto the simple sharpnes of wit, and to the childe knowledge and discretion. And a wise man shall heare, and increase in learning, and a man of vnderstanding shall attaine vnto wise counsells.* Prou. 1. 4. 5.

First, in regard of holy prudence heere spoken of : it is saide, that the *Wise mans eyes are in his head*, though the foole walke in darkness: Albeit others that are blinde, see not how needfull and precious knowledge is, yet all that haue vse of theyr eyes, (though some be much quicker sighted then others,) see that they are miserable without it, and happy and blessed by it: and therefore they prize it as a thing of great value, and therefore they seeke it, as a thing most necessary for them. Now they which are so well affected towards wisdome, are better affected of wisdome, who professeth to loue them that loue her, and they which seeke her early, shall finde her. Reason 1.  
Eccl. 2. 14.

Secondly, they vnderstand where sauing knowledge is to bee found, and knowe that it is a gift supernaturall and heauenly, and therefore looke not for it from themselues, nor at the hands of any creatures, nor by any carnall or fleshly deuises, but repaire to the fountaine from whence it floweth. Prou. 2. 17.

Thirdly, they discerne what meanes are to bee vsed for the finding of it, and them they exercise, both seasonably, and earnestly, and constantly, and that in faith and humilitie : Yet let vs not bee taken as though wee affirmed that they haue defects in their iudgemets ; or earnestnes, or constancy, or faith, or humility, 3

were voyde of this holy discretion, and vncapable of knowledge. But this we say, that according as these graces are more plentiful in any man, so he is more prudent, and shall more multiply his knowledge; and as they are more scarce, so is hee lesse prudent, and shall gette lesse knowledge: and hee that is wholly without them, is wholly imprudent, and standing in that case, vnlikely to come by any knowledge that is spirituall.

Ps. 1.

2. Pet. 1. 19.

Confutation of them that lay all the blame of their ignorance, vpon the darknes of the Scriptures, and no part thereof vpon their owne darke hearts, which are couered (as the Apostle saith) *with a vail*. The word of *G O D* is a *shining light*; and so the holy Ghost calleth it: and therefore if they see nothing in it, eyther it is because they haue no eyes, or because their eyes haue no sight, or because that Satan hath blind-folded them.

They say that the Scriptures are obscure and harde, but God knoweth that their harts are prophane and hard, that the doctrine of truth cannot pierce them. If the word bee as a sealed booke vnto them, their owne sinnes haue caused it to bee clasped from them, as being both vnworthy of, and altogether vnfitte for such holy mysteries.

Consolation to them, whome God hath graciously illuminated with the sanctified knowledge of his holy will; they stand not in the ranke of scorers, to whome wisdom is denyed: but their place is among the godly prudent, to whome knowledge is easie.

It is grace that hath opened the dore of their hearts, and made a passage for the word to enter: otherwise, it would neuer haue bene there. And the same mercie and blessing, let all that truely desire it, as well looke for, as labour for, without discouragement. He that hath the disposing of this heauenly iewel, doth tell vs, that we shall obtaine it, without any great difficultie. And wee seeke a thing which is not lost, by meanes whereof, our successe might be doubtfull; but that which is in a readinesse for vs, and helde out to vs, and presently to be put into our hands.

Verse 7. *Depart from the presence of the foolish man, and from him whom thou knowest not to haue the lips of knowledge.*

**D** *Depart, &c.* breake off society and fellowship with the vngodly person, bee not familiar with him. Not that it is altogether vnlawfull to haue any dealing with the wicked in common duties, but to be ioyned too neare vnto them. Wee are not simply forbidden to buy or sell, or to eate or drink with them sometimes when vpon due occasions wee are called thereunto; so that we willingly make not choice of their company: but to ioyne in marriage with them, to make them priuy to our counsell or to vse them as inward and speciall friends, this is heere forbidden, and this is vnlawfull; and from him whome thou perceivest not to haue the *lipps* of knowledge: that is, separate thy selfe, and conuerse not, especially conferre not with such as from their ignorant mindes vse to talke ignorantly with their tongues. And yet his meaning is not that we should forbear all speech with them that want knowledge; or speake not according to knowledge: for they haue most need to bee instructed: but hee doth admonish vs to beware both of them that breath out pestilent and contagious wordes to peruert others, and resist the trueth contentiously, and will neuer bee brought to see their owne ignorance and error.

*g* Neither conuersation nor communicatiō is to be had with men of lewd liues and peruerse lips. *Dott.*

The former part of this point may appeare by that which hath been hadled in the thirteenth chapter, ver. 20. vpon these wordes, *A companion of fooles shall bee made worse*, and the latter is according to the admonition giuen in the ninth chapter, ver. 8. *Rebuke not a scorner.*

Verse 8. *The wisdom of the prudent is to vnderstand his waie: but the foolishnes of fooles is deceit.*

**T** *He wisdom of the prudent* that knowledge & vnderstanding which any man hath that is trulie wise, *is to vnderstand his way*

is giuen of God, and vsed of him for the direction, and guidance of his heart and behauiour. *But the foolishnesse of fooles*, all the wit and skill that is in the wicked: (for howloeuver that carrieth a shew of wisdome, yet the substance of it is folly; and though foolish men vse to call them wise, yet the wise God calleth them fooles) *is deceit*, whereby themselves are beguiled both in opinion of that they are, and in expectation of that which they hope for: and whereby they beguile others also, either in their soules, or in outward matters.

Deut. 2.

¶ So farre onely is euery man wise as he is of godly and christian conuersation.

Deut. 4. 56.

That is true wisdome indeed which beginning at knowledge doth goe forward to practise, and beginning at faith doth further proceed to the fruites of faith. For vnlesse there be profitable vse of knowledge both in our generall and particular callings, it hath neither the sense nor the sauour of heauenly wisdome. To this purpose is that which is spoken by Moses in Deutoronomie; *Behold I haue taught you ordinances, and lawes; as the Lord my God commanded me, that ye should do even within the Land whither ye go to possesse it. Keepe them therefore, and do them: for that is your wisdome and your vnderstanding in the sight of the people: which shall heare all these ordinances, and shall say, onely this people is wise, and of vnderstanding.* Many of other nations had witte and skill to get wealth and power, as the Niniuites and Tyrians, with diuers moe whome the scripture mentioneth to bee very opulent and mighty: Many among other people had Art and learning beeing geratly scene in matters of policie and nature: as the Grecians, the Egyptians, the Chaldeans &c. many hypocrites; in Israell vnderstood the sense of the Scriptures, and were able to teach others the meaning thereof, and yet the holy ghost testifieth that onely they were wise, & none other but they, which kept the lawes of God, and did them.

Reason 1.

First, al true wisdome consisteth in the fear of God, & the fear of God, maketh me carefully to looke to their waies, that nothing be committed by the wherby he might be dishonoured & offeded, nor any thing neglected, whereby he may be glorified & pleased.

Secondly, no man can bee said to bee wise at any time, which shall



shall bee found foolish at the appearance of Iesus Christ : and therefore because all, besides the godly, at that day shall beare the burden of follie : it is euident, that none which are vngodly, haue at all the blessing of wisdom. And by this argument doth *Moses* convince the stubborne and stiffe-necked *Israelites*, to bee a Nation voyde of counsell, and not to haue any understanding in them. *Oh* (saith hee,) that they were wise, then they would consider their last ende.

Deut. 32. 28. 29

Thirdly, in regard of their present condition and good estate in this life, none can bee iustly accounted wise, but godly and righteous persons, which order their thoughts, and words, and actions by wisdom. They alone enioy prosperitie, properly so called, and happinesse: for all the rest are without competent prouision, or the comfortable vse therof: or the safe continuance of it. If they haue plenty, it is mixed with paine and sorrowes. If they liue in pleasures, they are beset about with perils and dangers.

3

Instruction, that we satisfie not our selues, with abilitie of speaking of holy things, without the exercise and operation of them. Confession indeede is made with the mouth, but faith is feared in the soule: and obedience is performed by the whole man. Saint *James* telleth vs that it is to no purpose for man to say, that hee belieueth, vnlesse hee shewe forth the fruites of beliefe: for it doth him no more good then talke of eating without foode, doth to one that is hungry: or speech of warmth, without fire, or cloathing, doth to one that is colde and naked. If the minde bee stored with no more knowledge, then will furnish the lippes for discourse, it were as good for a man to be voyd of that also, and to become vtterly mute: for profession without conscience and practise, is as dangerous as an accusation against him, and doth much aggravate his disobedience; They that dispose not themselves to trauell towards heauen, deale very selfishly, when they prate of the way to it: for so much the swifter is their passage towards hell and destruction. The Lord will not haue the doctrine of saluation dealt with, as many vse some of the Liberall sciences, to be studied onely for contemplation: but he requireth all that seeke for the knowledge of it, to resolute practise. The word of God is not to be looked in, as a *Mappe* of strange Countreys, wherein men take a view

Ije 1.

James 1. 14

of many places which they neuer minde to visite: but all the celestiall coasts which are there described to vs, we must address our selues to trauell in, and know by experience.

Confutation of them that thinke it a worke of wisdom to set a faire colour on a fowle cause, and cunningly to contriue their plots to circumvent the simple. Whatsoever the world deemes of such courses, it is certaine, that the Lord condemneth them: though men iudge that the persons are prudent, and their deuises very politike, yet God saith, that beeing fittle, they are *fooles*, and all their craftie practises, nothing else but *foolishnes* and deceyte. Neither doth *Ieremie* giue any better testimony of them, when he saith, *They are foolish children, and haue no vnderstanding: they are wise to doe euill, but to doe well, they haue no knowledge.* It cannot bee that the Spirit of *G O D*, which is *omniscious*, should mistake any thing; or beeing perfectly righteous, should call men by wrong names: and therefore sithence he stileth these which were skilfull in harme dooing by the name of foolish men, doe they not bewray their ignorance or fallshood, which contrary to his Testimonie, doe giue them the title of wise-men?

What though they see that which others perceiue not? yet if they haue not vnderstanding to make good vse of it, it were safer for them, not to discern it. Is it not hurtfull for a desperate man to find a knife, ready to cut his own throate? or to espie a well, wherein hee may drowne himselfe? And such is all the wit and cunning of crafty persons.

Verse 9. *Sinne maketh fooles to agree: but among the righteous, that which is acceptable maketh agreement.*

ONE wicked man loueth another for his sinnes sake, and is the more willing and desirous of his companie, for his leaud conditions. The worde which wee translate *Making so agree*, doth signifie to doe the part of an Interpretour betweene men of different Languages, by whose meanes they mutually vnderstand each others words: and of an Embassador betweene Princes, sent eyther for the making of a league, or for the confirmation of loue betweene them: and the Messengers, which *Baradoch Baladan* the

the king of Babel ſent to Ezechiah are ſo called 1. Chroni. 32. 31. *But among the righteous, that which is acceptable, &c.* The meaning is, that goodnes, euē ſuch as is approoued of God, and pleaſing to good men, doth vnite the minds of thoſe which are godly, & maketh them louing and kind euery one to other.

¶ Likeneſſe of manners is a forcible meanes to link mens affection together.

Doct. 1.

It is a thing common in the nature of all men, and almoſt of all other liuing creatures, for like to deſire the like. The Scriptures teſtifie it, our owne hearts feele it, and generall experience maketh it manifeſt. Before that men are conuerted to God, that may juſtly bee charged vpon them which ſaint Paule ſpeaketh to the Romanes, that *not onely they commit ſuch things as are worthy of* Rom. 1. 31. *eternall death: but alſo fauour them that doe them.* But after that they are effectually called, they may trulie ſay with the Prophet,

*I am a companion of them that feare thee and keepe thy precepts.* Examples are pregnant and plentiful on both ſides, ſuch as wil fully confirme the point. Who remembreth not what was the cauſe of the reconciliation betweene Herode and Pilate, who were before at variance? And of the agreemēt of the Herodians with the Phariſes, which were of contrary factions? Was it not the violence & prauiſes againſt Ieſus Chriſt. And the prophet maketh mention in a prayer, of the confederacie againſt God and his church, by all or the moſt part of the idolatrous nation, which were neere vnto Iſraell.

*They haue taken craftie counſell, ſaith hee, againſt thy people, and haue conſulted againſt thy ſecret ones. They haue ſaide, Come and let vs cut them off from being a nation, and let the name of Iſraell bee no more in remembrance. For they haue conſulted together in heart, and made a league againſt thee. The tabernacle of Edom, and the Iſhmaelites, Moab, and the Agarims, Geball, and Ammon, and Amalech, the Philiftians, with the inhabitants of Tyrus: Aſhur is alſo ioyned with them, they are an arme to the children of Lot. Were all theſe nations neuer at any difference among themſelues? was there ſuch innocency in them, as that none would offer wrong to others? or ſuch meeknes and patience, that euery man would beare it at the hands of others? There was nothing leſſe: for all may read that Aſhur was violent, and Tyrus prowde, and Moab*

P ſa. 83. 4.

Y

insolent, and none of the rest but ignorant, and vnrighteous. And then all may know, that discord is, where humilitie is not: and when knowledge and equiry fail, contentions, and strife abound: but it falleth out with them as with greyhounds that goe together by the eares for a bone: the sight of a poore Hare will part them, and make them with one accord to pursue her. On the contrary side, the harts of the godly are strongly ioyned together by the graces which they see each in others, and the good seruices which both parts performe to the Lord, and his people. Heereby came Ionathans soule to bee so nearely knit vnto Dauids; and Dauid so constantly to cleaue vnto Ionathan: hereby was Ruth so firmly vnited to Naomi, and Boaz to Ruth: for the bonds of alliance, affinitie, and mariage, were not of such force with them, as the piety and faithfulnessse that was in them. Isaiah speaketh of two aduersary Nations, being alwayes at deadly feud one with another, and both of them mortall foes of God and the Church; that they should be reconciled together, and to God, and to the Church by their conuersion to Iesus Christ. *In that day, saith hee, shall there bee a path from AEgypt to Asbur, and Asbur shall come into AEgypt, and AEgypt into Asbur: so the AEgyptians shall worship with Asbur. In that day shall Israel be the third with AEgypt, & Asbur; euen a blessing in the midst of the land, for the Lord of Hosts shall blesse it, saying, Blessed be my people AEgypt and Asbur, the worke of mine hands, and Israel mine inheritance.*

First, the wicked of the same disposition, haue a neare vnion one with another; as contrariwise, the godly haue among themselves. They are subiects of one prince, souldiours of one capitaine, seruants of one master, children of one father, members of one body, hauing the same soule and spirite to giue life and motion to them.

Secondly, both the wicked and the godly, are sociable to them of their owne sort: and much affected with the company of those which approue of their waies, and bee ready to ioyne with them in the exercises which delight them. Drunkards cannot well relish their ale or wine, when they sit at it alone: and as chapmen without custome, so are gamesters without company: the presence & cōmūnration of filthy persons doth much recreate the persons that

that are filthy; and theeeues do thinke it a very great benefite to get companions with them in their theft. And therefore in the first chapter, are there perswasions and reasons, to that purpose declared: *Come with vs, say they, wee will t<sup>h</sup>y waite for blood, and be prinly for the innocent, without danger: we shall finde all precious riches and fill our houses with spoyle: thou shalt put in thy lot among vs: wee will all haue one purse.* And the fellowship of faithfull Christians, in fasting and prayer, in participation of the word and Sacraments, and in all holy exercises of religion, doth as much refresh the hearts of them that addict themselues to the seruices of God, and vnfaignedly seeke eternall saluation. They gladly come together, they willingly stay together, they comfortably conuerse together, as it is said, in the Acts of the Apostles: *that they continued dayly with one accord in the Temple; & breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart.*

Prov. 1. 11. 13.  
14.

Acts. 1. 46.

Confutation of them that giue the Papiſts so high a commendation for vnitie; which deserue so deepe a condemnation for conspiracie. They loue one another most dearly: but it is because one knoweth another to hate religion, and Christians, and Prince and countrie most deadly; idolatry and superstition, and treachery and treasons, are the foundations of their amitie and kindnes.

Vſe 1.

Instruction to try what vprightnesse is in our hearts: by our loue of righteous men, for righteouſnesse sake. Whosoeuer doth truly detest iniquitie, will louingly imbrace the company of them that bee enemies vnto it: and all that soundly set their affections on goodnesse, will estrange themselues from them that walke in wickednesse. *Dauid* built his comfort vpon the firmnesse of this ground worke; when he said for the assurance of his fidelitie towards God: *that all his delight was in the Saintes that were in the earth, and in the excellent.* And when hee appealed to the Lordes owne testimonie of his holy zeale, saying; *Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise up against thee? I hate them with an vnfaigned hatred, as they were mine utter enemies.*

2

Pſal. 16. 3.  
Pſal. 139. 21.  
22.

Consolation to them whom no vn godly man can fancie, but euery one maligneth and speaketh euill of, and setteth himselfe against. What maketh this enmitie and opposition, but folly and malice,

3

malice on the one side, and faithfulness and well doing on the other? It proueth that themselves are too spirituall for fleshly fools to fauour, and their waies too righteous for sinfull men to like of. If they were of the world, they should finde more friendship at worldly mens hands; if they will runne to the same exercise of riot, and sinne with the wicked; they should bee lesse traduced by wicked mens tongues. In regard whereof, on the contrary side, it is not a credite, but a blemish, not for comfort, but for terror: to bee magnified and made much of, among them of whom God, and his best seruants are despised, and lewde men of worse behaviour are most countenanced.

Verse 10. *The heart knoweth the bitternesse of his soule: and a stranger shall not meddle with his ioy.*

**T**He heart of a man) that part of him which is the fountaine of life, and seate of affections, knoweth the bitternesse of his soule, feeleth inward anguish, and hath experience of piercing sorrows; the meaning is, that the seares and heart grieve of them that haue a troubled conscience, are more felt of themselves, than known to others. And a stranger, any other besides himselfe, shall not meddle with his ioy: cannot discerne how great his comfort is, being the same that S. Peter calleth, *an unspeakable ioy*. No grieve is so great, as that which lyeth vpon an afflicted conscience.

1. Pet. 1. 8.

Dott. 1.

Prov. 18. 14.

It is not onely bitter, but bitternesse it selfe, more vnpleasant then gall or worme-wood: it is an vnknowne burthen, and grievously crusheth euery one which lyeth vnder it. And therefore it is sayde; that *the spirit of a man will sustaine his infirmities, but a wounded spirit who can beare?* The minde of a man may beare out with patience, the paines and diseases of the body, or any outward crosses; but what strength (besides the power of Gods holy spirit) is able to make a man without fainting or shrinking, to endure the torment of a bitter afflicted soule? No health, no pleasures, no comforts of this life can cheare it vpe: no might can inable any to stand firme and sure vnder such an intollerable weight. *Dauid* compareth the horror of it, not to stripes on the body, or breaches on the skinne, or woundes in the flesh, but to the very breaking



breaking of the bones: as he saith, *Make me heare ioy and gladnesse, that the bones which thou hast broken may reioyce.* Psal. 31. 8.

First, the sight of sinne is very hideous for a wakened conscience to beholde; and that doeth therefore pierce the heart with miserable pangues and terrors. And hereupon was *David* moued with such importunitie to sue for mercie at Gods handes, that the booke might bee crossed, and all his iniquities pardoned; because saith he, *my sinne is euer before me.* The memorie and guiltinesse of it, pursued him euery where continually, by night and by day; abroad and at home; in bed and at boord: no time could free him from it: no place could ridde him of it: no power could preuaile against it. Reason 1.

Secondly, the apprehension of Gods displeasure, of all things is most terrible and fearefull, and that is it which doeth so much dismay the wounded consciences. *Iob* had afflictions vpon afflictions, and losses vpon losses; losse of sheepe and Oxen, losse of Asses and Camels, losse of seruantes and children, losse of soundnesse and good estate of his owne body: and yet for all these, his heart was not troubled, vntill God seemed to be offended, and then he was presently much perplexed. The prophets knew well that rebukes were wholesome, and chastisements necessary: and yet they pray earnestly, that the Lord would not rebuke them in wrath, nor correct them in anger; but onely chastise them in iudgement, least they should be brought to nothing. 2

Our Saviour Christ himselfe could easily indure both pains and pouerty, and hunger and thirst, and contempt, and reproach, & all other crosses from his youth vpward: but when our transgressions brought vpon him Gods indignation, when for the sinnes of his people, hee was to sustaine the wrath of his Father: then though he was most perfectly patient, he could no longer forbear to be-mone his importable burden that lay vpon him. *My soule, saith he, is heauy euen vnto the death: then he prayeth, Father if it be possible, let this cup passe from me: then in a bitter agony hee falleth a swea-ring, and that of drops of blood: and lastly after all this, at the finishing of his passion, and the perfecting of our redemption, he sendeth vp a patheticall complaint to his Father: My God, my God why hast thou forsaken me?* Psal. 6. 1.  
11. 10. 24.

Use 1.

Admonition to be heedfull continually, that we expose not our hearts to these dirall and bitter terrors, by prouoking the Lord to wrath with any presumptuous offences. If we will walke in such wayes, as where by his spirite shall be grieved: hee will bring our wayes vpon our heads; and cause our hearts to bee affrighted, Hardnesse may happily holde possession of them, and make them senselesse without all feeling for a time: but howsoeuer it keepeth out grace, yet it cannot alwayes keepe out feares: and though it put men in hope of peace and safetie, yet it conspireth against them, and hasteneth their dread and dangers. If they belong vnto the Lord, this horror wilbe a working medicine, to cure them of their securitie and sinfulness: if they be children of destruction, it will be a cleere euidence of God his Iustice, and that others may beware of being secure and sinfull.

Oh, how wise therefore bee they, and prouident for their owne happinesse, which preuent this burden of miserie, by timely eschewing of vice and wickednesse; which vpon examination of their wayes, doe feare themselves, with the threatnings of the Law, that God may embolden them, with the promises of the Gospel: which afflict their soules with sorrow for their sinnes, that he may refresh them with the pardon of the same?

2.

Instruction, to bee pitifull to them whose hearts are wounded at the sight of their sinnes, and the feare of Gods Iudgements: if wee know how to succour them, their case calleth for our helpe: if wee can giue them any direction, their distresse requireth our counsell: and it is a seruice very acceptable to God, to declare our compassion to them, and be a meanes of their comfort.

It would haue beene as much for the commendations of *Iobs* friendes to the ende of the world, as it is now for their dispraise, if they had dealt like skilfull and mercifull Physitions; as through indiscretion, they shewed themselves miserable comforters.

But they that mocke at their mourning, and deride their griefe, as though it grewe from melancholie or childishnesse: let them know, that their owne hearts wil one day, be bitten with gripings and griefe, vnlesse they repent: they shall be stung with the guiltinesse of an euill conscience, eyther before they come to the ende of their race, or vpon their death-bed, or in place of destruction.

They

They now scoffe at their brethren which groane vnder a burden that they feelee not : who knoweth but that hereafter they may sinke and perish vnder a burden which their brethren shall neuer feelee?

Incouragement to those of Gods people, which feare their case to be desperate, because, as they thinke, it is singular. No man, saith each of them, was euer assaulted with such feares and temptations, or oppressed with such anguish or agonies, as I am. And why do you deem your own terrors and griefes to be greatest, but because you haue no experience of other mens? So euery other man whose heart knowes the bitternes here mentioned, doth thinke, that you were neuer so greatly afflicted as he is: for because euery mans taste, whereby he vsually measureth his state in feares and temptation, is onely in himselfe. But if it were yeilded, that your trouble is not onely greater then your neighbours know, but far more grievous then they sustaine, yet ye are not without remedy, so long as the Lord faileth not of all sufficiencie.

¶ He knoweth how much you suffer, and how long you can indure; and is able to help, and ready in due time to ease you.

*And a stranger shall not meddle with his ioy, &c.*

Gods people feelee their greatest comfort after their bitterest griefe. When they haue tasted more gal then others were ware of, they shall be satisfied with hony about that which any can conceiue of. Heauinesse cometh before to sojourne in their hearts for a short time, but gladnes followes after, to inhabite there for euer.

*Dott. 1.*

Many testimonies doth the Scripture yeeld, for confirmation of this point, because (most men being carnall) a few are perswaded of it. In Matthew, Christ in a word pronounceth them *blessed that mourne*, because *they shall be comforted*.

In *Iohn* he more largely dwelleth vpon it, affirming it by promise, and confirming it by prooffe: *Verily, verily, I say vnto you, that you shall weepe and lament, and the world shall reioyce, and ye shall sorrow but your sorrow shall be turned to ioy. A woman when shee trauelleth hath sorrow: because her houre is come: but as soone as shee is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world, &c.*

In *Isaiah* he foretelleth it, auouching the same as well in the old

testa-

testament as the newe. *The Lord, saith hee, hath sent mee to preach good tidings vnto the poore, and to binde vp the broken hearted: to preach the acceptable yeare of the Lord, and to comfort all that mourne, to appoint vnto them, that mourne in Sion, and to giue vnto them beautie for asbes, the cyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse.*

*Reason 1.* First, godly sorrow is caused by faith, and causeth repentance vnto saluation, not to bee repented of; and so remission of sinnes, and peace of conscience, and ioy in the holy Ghost insueth vpon it. They which haue bene pressed with the burden of sinne, will be much refreshed with deliuerance from it: they which haue bin terrified with the guiltinesse of sin, and the horrible sight of damnation, cannot chuse but be ioyfull at the pardon thereof, when their soules are assured of saluation. Hence groweth greater gladnesse, than from discharge of debtes, to them that stand in state of bankrupts, then from the princes pardon and grant of life to them that are condemned to die.

*2* Secondly, great afflictions compell the godly to poure out many prayers before God, and the multitude of prayers is very mightie, and faileth not of force to bring marvellous much consolation to the conscience.

*3.* Thirdly, where the soule is humbled by sorrows and feares, the Lord delighteth to be present in goodnes and fauor: and so much meant *Dauid* when he said: *The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God thou wilt not despise.* And so much himselfe most graciously professeth, when he saith; *I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.* Now is it possible for comfort to be absent, where his kindnes is present? or can that heart be voyde of consolation, which is inhabited by the God of consolation? or may he which hath the fountaine and sea of gladnesse within him, remaine a dry pit, and be utterly empty of gladnesse?

*Use 1.* Instruction, when griefes and troubles disquiet our hearts, to examine of what sort they be, whether worldly or godly: if worldly, they are miserable and tend to death; if godly, they are comfortable, and tend to life. Now for tryall, consider not onely from whence

Whence they spring at first, but whither they lead vs at last: for many times it falleth out, that those feares and sorrowes which growe from worldly respects, and matters concerning the body, are changed into a contrary nature, and bee merely for the sinnes of the soule: as may appeare by the example of the *aylor*. Doe they therefore cause vs to search our hearts more deeply, & to hate our sinnes more deadly? Are we further from self-liking and better perswaded of God, and more attentiu to Gods word, and the counsell of his seruants, then formerly wee haue bene? Then though our anguishes are not pleasant, yet they are profitable; though they seem not ioyous for the present, yet they procure ioy to followe after. According to this, is that saying in the *Lamentations*: *Remembering mine afflictions, and my mourning, the wormewood and the gall; My soule hath this in remembrance, and is humbled in mee, therefore haue I hope. It is the Lords mercie that we are not consumed.*

Ags. 16.

Lam. 3. 19.

Verse 11. *The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.* Doct. 1.

**T**He house of the wicked,) the wicked himselfe, and his whole estate, shall be destroyed: shall be ouerthrowne and rooted out, by the curse of God: eyther suddenly, and all at once, as it is to be seene in some; or in continuance of time, and by degrees, as it falleth out to others. But the tabernacle of the righteous, his habitation, himselfe, and those things which belong vnto him, shall flourish, shall be blessed of God, and made prosperous.

The meane estate of the godly is safer, and better then the great prosperitie of sinners.

When he speaketh of that which is present, hee resembleth the condition of the one sort to strong and stately houses; and the other to weak & low tents: but when he foretelleth their condition to come, he threatneth to the one destruction and ruine: and promiseth to the other prosperity and growthe. See this point handled in the 10. chapt. v. 25. vpon these words. *As the whirle-winde passeth, so is the wicked no more, but the righteous is an everlasting foundation.* And in the 12. chapt. v. 7. where it is saide; that God *ouerthroweth the wicked, and they are not; but the house of the righteous shall stand.*

Verse 12. *There is a way that seemeth right to a man: but the issues thereof are the wayes of death.*

**T** Here is a way, ) Namely, a lewde and sinfull course of life, *that seemeth right to a man*, which wicked men perswade themselves to be free from dangers. It is agreeable to their lusts and carnall reason, it maketh either for their pleasures, or profites: they haue beene long acquainted with it; they haue found prosperous successe by it; they see the greater personages, and number of men to trauell in it; and therefore conclude of safetie therein. *But the issues thereof are the wayes of death*: it is certaine, that the beginning of it, and first steppe into it, did tend to death; but when they haue proceeded in it, they shall come at the last to their journeyes ende, and that is to be destroyed for euer.

*Doct.*

¶ Wicked men are most bolde and confident, in that which is most sinfull and dangerous.

Then many looke for commendation, and thinke their workes to bee most allowable, when shame is due vnto them, and their wayes are altogether abhominable. Then they hope for greatest safety, and to be farre enough from all manner of perill, when they make haste to their vndoing, and runne with all speed towards destruction. See the 12 chapr. v. 15. Where the same matter hath bin handled, by occasion of the like words: that *the way of a foole is right in his owne eyes*.

Verse 13. *Euen in laughing the heart is sorrowfull, and the ende of that mirth is heauinesse.*

**T** His is to be vnderstood of the vngodly, and such as are priiue to themselves of some great euils, who *euen in laughing*, amidst their sports and greatest delights, haue gripings of feares, and vexations in their harts. *And the end of that mirth is heauinesse*; when their pleasures are ended, their paines will begin: their mirth was mingled with many secret heart-bitings, but their sorrow shall be pure of it selfe, without all mixture, and haue neither hope, nor comfort to delay the bitterness of it.

*Doct. 1.*

¶ The wicked are often iocund and merry: but neuer heartily ioyfull and glad.

They



They may reioyce in the face, and not in the heart: they may haue many things without to moue them to be merry, and yet a sting withall in their hearts to marre their mirth. The Lord hath spoken it once, and againe, that *there is no peace to the wicked*: Isa. 57. 11. and then we may truely speake it againe, and againe, and as often as opportunity serueth, that there is no sound ioy in the wicked.

First, they are wholly destitute of the sappe, and root of true comfort & gladnes, because they are not partakers of the spirit of God: Reason 1. Gala. 5. 22. for the Apostle testifieth that *ioy and peace are the fruit of the spirit*. It is as possible for thornes to beare grapes, and figs to grow on thistles, as for graceless flesh, beeing altogether corrupt to bring forth sincere ioy and comfort.

Secondly, no pastime & pleasures, no sports and merriment, ie-  
sing or laughter can cure the guiltines of an euill conscience. And a guilty conscience is like an vlcere, or festered wound, which wil put the party to paine in the midst of a feast, and not cease to ake though it were wrapped vp with greatest brauery. And in regard therof all the vngodly are compared by the prophet to the raging sea that cannot rest. It is as easie for the Ocean to be without waues and surges when a tempest lyeth vpon it, as for a sinfull mans heart to be without all trouble and gripings, when guiltines worketh in him.

Thirdly, they are not ignorant, though they would willingly forget it, that they are mortall, and must be gone hence, that there is a iudgement to come, & they vnready for it; and this doth not a little appall them, how soeuer they face out the matter, and make a semblance of great cheerefulness. And this to be the condition of all the vnregenerate before they be vnited to Christ, and vndoubtedly certified of their saluation, the Apostle declareth to the Hebrewes, saying, that *for feare of death they are all their lifetime sub-* Heb. 2. 15.  
*iect to bondage.*

Instruction that we feare not sinne the lesse, because that sinners Vse 1.  
seem to bee troubled at it so little: that we yeeld not to the baits of it the more, because they reioyce at it so much: for who but God & themselues do know what slauish dread is in their hearts, when their greatest shew of magnanimite is in their faces?

What bitter sorrow is in their soules, when dainty morsels are in their murtheres, and pleasant musick in their cares, and merry sonnettes in their lippes? But what life is more delightfull, and what state more desirable then theirs which continually follow their sports and pleasures, which alwaies conuerse with merry companions, which every day, and at every meale do eate and drink of the best & fairest? But what life is more loathsome, and what state more miserable then theirs, who are drinck continually to vse those exercises for physicke, without which the heart would be oppressed with fittes of leares, and wast away with the consumption of the spirits?

Reproose of their folly, which purchase their vncomfortable delights at so deere a rate, by forfeiting their saluation for them. The price that they pay is of greater value then Esaus birthright, and the wares that they buy are far lesse worth then Esaus portage. They are short, and vaine, and painfull, and passing hurtfull & dangerous. *Knowest thou not this* saith Zophar to Iob of old, *ever since God placed man upon the earth, that the reioicing of the wicked is short, and that the ioy of the hypocrites is but for a moment: Like the noise of thornes under a pot, so is the laughter of the fool: this also is vanity,* saith Salomon. His great blase of merriment will quickly be extinguished for want of fuel to feed it. But this were a small matter if the end of their pleasures were the end of their being, and not the beginning of their torment. But our text saith that the *end of that mirth is heaviness.*

Iob. 20. 4. 5.  
Eccl. 7. 8.

Luk. 6. 25.

And our Sauiour saith, *woe beeto you that now laugh: for you shall weile and weepe.* How vnwise then are they to delight so much in the rellish of such a deadly poyson? Why do men so violently follow their fleshly desires? No man can dissuade them from vnholly recreation: on the Lordes day: no man can dissuade them from quaffing and drunkenness: no man can dissuade them from vnlawfull pastimes and gaming: manifold are the sinnes, and great are the mischiefes from which no man can dissuade them. In farre better case are they that refuse (as Moyse did) these momentary pleasures of sinne, though they fall into many afflictions; for they are not without great comfort in the middes of their trouble; and how happy will their state bee then, when they shall  
be

bee deliuered from them all? And how vnutterably shall they bee blessed, beyond all the reach of thought and meditation, when the fulnesse of ioy and glory shall bee conferred vpon them for euer?

Verse 14. *He that is of a froward heart, shall be satiate with his owne wayes: and a good man with that which is in him.*

**H**E that is of a froward heart, which fettereth his hart vpon lewdnesse and euill, and declineth euery day, waxing worse and worse, *shall be satiate with his owne wayes*, euen sated and filled full, with the plagues and iudgements which his owne defects shall draw vpon him. *And a good man with that which is in him*, shall abundantly inioy both inward comforts, and outward happinesse, for his constant vprightnesse, and holy behauiour.

**E**uery man both good and bad shall feelee himselfe sufficient- *Doll.*  
ly recompensed for his seruice.

They that serue the flesh, and increase their labours to fulfill the lusts thereof, shall at length receiue their pay, and haue more wages then euer they looked for, or wished for. And they that seeke the Lord, and shew themselues diligent in doing his will, shall in the end be fully requited, and that will farre exceed their hope. Both shall reape the crop which they haue sowne, and neither of their seed shall faile of growth, or ripening. See the same point in effect prosecuted in the eleuenth chapter, v. 18. where he saith, *that the wicked workerth a deceitfull worke: but he that soweth righteousness shall receiue a sure reward.*

Verse 15. *The foolish beleeueth euery thing: but he that is prudent taketh heed to his steps.*

**T**He foole) he that is silly for his owne soule, and ignorant without vnderstanding of the matters of God, *beleeueth euery thing*, rashly giuing credite to euery vaine tale that is told him: and hearkning to euery deceiver that misleadeth him. *But a prudent man*, he that is of a settled iudgement, and prouident for his owne safety, *taketh heed to his steppes*, examineth first what weight and

soundnesse there is in that which is spoken; before he consent to it, either in perswasion or practise.

*Deil. 1.*

*¶* They which are least carefull to learne the truth, are most credulous to hearken to lies.

*Ezech. 13. 6.*

*Ioh. 5. 43.*

They could not but attaine to wisdom, if they would giue care to their instructions of knowledge: & truth imbraced would preserve them from listening to errors. We haue a common proverbe, That faire words make fooles faire; when we see by common practise on the contrary side, that faithfull words doo make fooles to fret. The counsell of God which Ezechiel & Jeremy deliuered to the people of their time, were no more regarded of the most, than blaits of winde: but the lying *diuinations* which the false Prophets vttered, were of as great force with them as oracles, *those they hoped would be confirmed.* And our Sauour himselfe speaketh of the manner of his entertainment among those of his time; saying, *I am come in my fathers name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.*

*Reason 1.*

First, in the things of God, and matters which concerne eternal life, they are as much void of iudgement, & good affection, as little children, which can hardly brooke the nurture which is most wholesom for them: & as hardly forgo the liberty that is most pernicious vnto them. Euery precept that tendeth to the informing of their minds, & the amending of their manners, is like to gall in their stomacks: but euery perswasion that infecteth their hearts, & peruerteth their behauiour, is like to hony in their mouths.

Secondly, Satan reigneth and ruleth in them, he hath power ouer their senses, hee stoppeth their eares from harkning to words of truth, whereby their soules should be sanctified: and openeth them to deceiueable errors, whereby their hearts are corrupted.

Thirdly, the heauy stroke of God is vpon them: in sending them strong delusion, that they should beleue lies, because they receiued not the loue of the truth, and so he giueth them ouer to misbeleefe for a punishment of their vnbeleefe.

*Vse 1.*

Reproofe of many sorts of people, which may iustly be charged with this rash and vnadvised credulitie. When God offereth mercies, or threatneth iudgements by the ministerie of his word, they are nothing at all moued with it: but when the

De-

diuell promisceth helpe by forcerers, or speakech of hurt by proph-  
 ciers, they vndoubtedly expect the accomplishment ther cot. Whe  
 faithfull preachers by warrant out of the word declare what con-  
 science is to be made of the Sabbath, and how to be sanctified &  
 after what manner the other commandments are to be obserued:  
 their ministry is not of credite enough to be regarded: but if false  
 prophets tell the that the Sabbath is abrogated, and all the olde  
 testament abolished, or broach any other pestilent points for a li-  
 centious course of life, they are presently esteemed worthy and  
 comfortable teachers. And so Iesuites and Seminaries inticing  
 them to idolatry, and disloyalty, yea, and some of them many  
 times to shamefull impurity, are deuout and reuerent fathers. And  
 so stage-players, and minstrels, are teachers of good lessons, and  
 more edifie with interludes and songs, than the ministers do with  
 their sermons and preaching. We will not speake here of vncha-  
 ritable persons, which are prompt, and ready to traffique with any  
 that carrieth a pack of malicious reports against such as vnsained-  
 ly feare God: those wee shall deale with, when wee come to the  
 seuenteenth chapter, vers. 4. where it is set as a note of the wicked to  
 give heede to false tippos, and that a lyer barketh to the naughtie  
 tongue.

Instruction to shew our wisdom according to the direction  
 here given vnto vs: not to set a foote forward to follow any mans  
 perswasion, before it appeare vnto vs to be sound & warrantable.  
 The Holy Ghost is frequent in exhorting vs to this heedfulness:  
*Trie all things* saith S. Paul, *and keepe that which is good. Beleue not*  
*every spirit,* saith S. Iohn, *but try the spirits whether they are of God, for*  
*many false Prophets are gone into the world.*

1. Iohn. 4. 1.

1. Thess. 5. 21.

We are not willing to be blindfolded at our meat, nor to eat our  
 supper without a light, especially, in strange places where we neither  
 know well the fidelity of our host: nor what dishes are set before  
 vs: and shall we be more provident for the outward man, than the  
 inward? Shal we keep out of our bodies what forer is not whole-  
 some and sauiory, and receiue into our soules such foode as will  
 poyson vs?

But is it not contrary to charity to list mens words, and not to  
 rest vpon the truteth and faithfulness of their testimony?

Obiect.

P

Anf-

Ans.

Ans. There is nothing contrary to charity that is agreeable to wisdom: and no wrong is done to man by obeying the counsell and precept of God. Sithence therefore he doth command it as a duty, and commend it as a vertue, for men to be circumspect in hearing: who shall lay it to their charge as a fault? What iniury was done to Paul by the prudent Bereans, which searched the Scriptures daily, whether those things were so, as he taught. We vse to tell siluer, and to waigh gold, and yet preiudge not them at whose hands wee receiue them. If the things which they speake to vs be true, they shall bee the more iustified and approoued, after that they haue bin tried: if otherwise, themselves may by the discouery of their errour, be better informed, and others the lesse indangered by them.

Verse 16. *A wise man feareth, and departeth from euill: but a fool rageth and is carelesse.*

**A** *Wise man* he that is religious, and truly godly: when hee is rebuked or heareth Gods threatnings, or beholdeth Gods iudgemets, or foreseeth plagues to come, by the present view and sight of sinne, feareth, his hart trembleth, both in respect of Gods displeasure, and the mischiefe like to follow, and departeth from euill, both purgeth his hart by humiliation, and redresseth his waie by reformation. *But the fool rageth and is carelesse:* a sinfull person scorneth when he is reprooued, and presumeth of impunity and freedom from all perils.

Dott.

They which are in greatest safety, are farthest from carnall security.

The godly haue not so many sinnes as the wicked; and yet they feelee them more, and feare them more, and flee from them faster. And the wicked haue not more valour then the godly, nor so much freedom from punishments, and yet goe beyond them in audaciousnes and fleshly confidence.

Pla. 57.

1. Kings, 22.

When *Dauid* was dealt with by *Nathani*, hee confessed his fault, he craued pardon, he set his heart to seeke helpe from heauen, against his sinne: but when *Achab* was spoken to by *Micahiah*, hee persecuted the Prophet, he proceeded in his purpose, he promised



sed himselfe a safe returne frō his voyage. And *Amaziah* also scorned and threatned the messengers that was sent to him from God. 2. *Chron.* 25. 16 *Ieshab* hearing the law of the Lord read by *Saphan*, 2. *Chro.* 34. 19 in regard of the threats therein contained, did rent his cloaths in grieft & feare: but *Ichoiakim*, hearing the words of God, read by *Baruch*, in regarde of the curses there denounced, did teare the booke, and burnt it in wrath and furie.

1cr. 3. 23.

First, the one sort haue faith, seeing *GOD* in his word and wayes, and therefore tremble at his rebukes, and follow his direction: and the other are full of infidelitie, looking onely with a carnall eye, and therefore despise his threatnings, and contemne his counsell.

Reason 1.

Secondly, the one sort are of an humble spirit, and that alwayes maketh the heart tender and tractable: and the other of an high minde, and that maketh it hard and obstinate.

2

Thirdly, the one sort are provident for themselves, and therefore doe heedfully preuent all perills that may befall them: and the other negligent for their owne safety: and therefore shun no mischiefe before they feele it. And so he saith in an other chapter: *A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.*

3

Prou. 22. 3.

Consolation to them that attaine to this holy feare, though they could not keepe themselves without fault: that dare not persist still in their sinnes, though they were too venturous too fall in to them at all. It was their great folly to defile their soules, by committing of them: but it is their excellent wisdom to purge themselves, by humiliation for them. And albeit they had cause of feare and sorrow, in respect of the danger that enlieth vpon the practise of euill, yet they haue reason to take courage and comfort, in regard of the pardon that followeth after the being of euill.

Yse 1.

Confutation of them that take securitie for magnanimitie, and want of feare for greatnes of faith: they count it vmanly to haue dread; and a strong trust in *GOD*, to doubt of no perills. But be it knowne vnto them, that *Dauid* was nothing their inferiour, in valiantnesse of heart, and yet his heart was tender, and fearfull of sinne. It is to be obserued continually, that none are so bold in wicked attempts, as they which are most base minded. Who are

2

so vctrous to oppose themselves against God, impiously to defraud him of his glory, as they whose courage will not serue them to encounter with their equall in a iust cause: for maintenance of their owne right? Who are so fierce & violent like Lyons to oppresse their inferiours, as they which are as submisle as spaniels, to fawne vpon their superiours? And in making presumption and carelesnes a part of strong faith, they are strangely deluded; for faith is the work of Gods holy spirit, & is founded wholly on the truth of his word: but the deuill is the damme of presumption, and it hopeth that the word is false, so that nothing in the world doth more manifest their infidelity. If that be faith, what wicked man is without faith? If that be faith, the curse of God is due to faith, and faith will bring men to destruction.

Deu. 19. 10.

Verse 17. *He that is hasty to anger committeth folly, and hee that plotteth mischief is hated.*

**H**E that is hasty to anger, is suddenly moued to distempered passions, before he hath aduisedly examined the cause of offence: committeth folly: Breaketh out into some absurdity or iniustice by word or deed: and hee that plotteth mischief, which dissembling his displeasure, intendeth reuenge, & fettereth his thoughts on work how to effect it: is hated, is abhorred of God, and derided by those that find out his alicious practises.

Deut. 1.

¶ They which are giuen to wrath, do bring a blemish vpon themselves. See Chap. 12. v. 16.

Deut. 2.

¶ Hee that plotteth mischief, &c. They which are malicious and hurtfull, are commonly very odious and hateful.

Doeg was delighted in dooing of harm, and thereto applyed his hart & tongue, and all his power: and therefore all good men were as glad of his downfall, & reioyced at his destruction. Behold, say they, the man that took not God for his strength: but trusted to the multitude of his riches, and put his strength in his malice. See chap. 11. v. 10. in the first doctrine amplified by the contrary, and the second vse of it.

Verse

Verse 18. *The foolish doe inherite folly: but the prudent are crowned with wisdom.*

**T**He foolish (h) such as will learne no wisdom, nor practise any goodnes, inherite folly; shame and other punishments, are due vnto them for their ignorance and sinfulness: and shall in time also light vpon them. But the prudent are crowned with knowledge: such as are discreet and godly wise, shal receiue the glorious fruit of their vnderstanding and obedience. For by beeing crowned, is meant commonly in the scripture, honor, and dignity: and for the certainty of the reward on both sides, hee speaketh of that which is to come, as if it were presently to be performed.

**A** wicked man hath no certaine state in any thing, but in shame and miserie.

Doct. 1.

That is their inheritance, and that remaineth for them, and that they shall surely possesse when they come to their yeares.

Many things they haue in the mean time, as strength, and titles, and profits, and pleasures: but they haue them only, and own them not: nor shall be able long to hold them.

When *Nabuchadnezzar* was heaping vp all those together, the holy Ghost derided his sottishnesse, and caused a taunting pro- uerbe to be taken against him, saying: *Hee, hee that increaseth that which is not his: How long? And hee that ladeth himselfe with thicke clay:* Hab. 2.6. Indeede hee did also increase that which was his, as igno- minie to himselfe, and ruine of his family, and torment for the time to come: but that was done against his will, and without any pur- pose of hauing.

First, they are borne to this wretched estate, as being the chil- dren of wrath by nature, and therefore in that respect, it is their in- heritance descended vpon them. Reason 1.

Secondly, they haue strengthened their Title, and procured a more full confirmation of that their state, by rebellion against God, and contempt of his word, whereby it cometh to passe, that all the curses of the law are due vnto them.

2

Thirdly, they haue no right in Iesus Christ, without whome, no

3

man hath right in any thing, sauing in Gods wrath, and his owne destruction.

176.1.

Terror for sinfull men, which hope to be made happy by their folly, and not miserable; which presume of perpetuall prosperity, by their wicked courses, and looke not for a downefall. They dreame, that lands, and goods, and honours, and pleasures, are settled vpon them and theirs, by an eternall intaile; and neuer thinke that confusion is their inheritance and patrimony. But the Lord who is to render them their due, hath caused their copie to bee published to all the world, that in his court-roles of iudgement their right is recorded; which they haue no more power to passe away, or to passe from; than an infant hath to alienate his heritage. It is better to be an inhabitant, euen a tenant at will, in a smoaky cottage; or a prisoner perpetually in a dungeon, how loathsome soeuer, than to be heire of such an estate. And why then will they not be perswaded, while time yet serueth, to alter their hearts and behauiour: that their condition may also be changed? Folly seemeth their friend, and flattereth now: but folly will prooue to bee their foe, and torment them hereafter. If they would yet hearken vnto wisdom, wisdom would vndoubtedly be helpfull vnto them, and turne their velleinage into the best kind of free hold: and their hellish seruitude into the glorious libertie of Gods owne children.

2.

*g* But the prudent are crowned, &c.) Euery one that hath godly wisdom is sure to attaine vnto true honour.

Which hath beene already shewed partly in the tenth chapter, v. 7. vpon these words: *The memoriall of the iust shall be blessed*, and partly in the twelfth, v. 8. where it is said, that *A man shall be commended for his wisdom*.

Verse 19. *The euill shall bow before the good; and the wicked as the gates of the righteous.*

**T**He euill shall bow before the good) sinfull persons shall bee depressed, and brought downe, and godly men exalted, and raised vp: they shall crouch in token of submission, & these shall haue obeyfance done to them in token of honour.

*And the wicked*

*ked as the righteous:* the meaning is, that good men shall not onely be greater then the euill, but such as the euill must bee driuen to seeke vnto for helpe and fauour: as suters vse to waite at the gates of a great personage, till either he come soorth, or they bee let in, and admitted to his presence.

*Goodnesse* is no cause of contempt and abiection.

*Dott. 1.*

It may not be denied, but that many good men are in low place and for their goodnesse oppressed of the wicked: but it is sometimes, because they haue faults withall, for the which the Lord doth humble them, though their enemies enuy their graces: and sometimes, because they haue not strength enough to beare their prosperity, with such loue to their brethren, and humility in themselves, as is needfull: and alwaies because their pouertie and sufferings, are a foundation lowe laide, for an high building of glory. So that howsoeuer vngodly men take occasion by religion to persecute the righteous; yet it cannot bee truely sayde, that religion doth cause the righteous to be cast downe, or the sinners to be set vp. The promise which God makes to his people in Deuter,

runneth in this manner; *The Lord shall make thee the head and not the taile: and thou shalt bee above onely, and not beneath: if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to doo them.* And thus much doth *Danid* acknowledge to be verified to himselfe, the Lord performed this good promise vnto him: *Thou hast, saith he, deliuered me from the contentions of the people; thou hast made mee the head of the heathen: a people whom I knew not, doth serue me. As soone as they heare they obey mee: strangers bee in subiection to me.*

*Dent. 28. 13.*

First, there are manifold occasions whereby vngodly men are often brought to bee submisse to the seruants of the Lord: as in respect of the authority and greatnesse which diuers are aduanced vnto; as all the Egyptians bowed to *Ioseph*; and all the Persians to *Mordecai*; and because distresses make many to seeke helpe and counsell at their hands, whom formerly they haue maligned and hated, as wicked *Iehoram* at *Elisha*, *Belsazzar* at *Daniel*. & proude *Pharaoh* sundry times at *Moses*.

*Reason 1.*

Secondly, if godlinesse were a cause of contempt and vilenesse, then as the godly were more multiplied, so they would bee more con-

*2. King. 3.  
Daniel 5.*

contemptible and vile: and the whole body of them would be barest of all; whereas the contrary is evidently to be seene, sithence the Church is the most glorious company that euer was, or shall be in the world. There is no state, nor kingdom, nor empire, that hath bene, or can be comparable to it. And to this purpose, heare what the holy spirit of God testifieth of her in the song of Salomon: *There are three-score Queens, and fowre-score Concubines, and of the Damsels without number. But my Dove is alone, my undefiled one; shee is the onely daughter of her Mother, & shee is deare to her that bare her; the daughters haue seene, and counted her blessed: euen the Queens and the concubines, and they haue praised her. Who is shee that looketh forth as the Morning; faire as the Moone, pure as the Sunne, terrible as an Armie with banners?*

How many Nobles, how many Princes, how many Kings, how many nations, doe yeeld obedience to the Church? Yea, the very wicked also, and euill men doe bow before her: though they loue her not, yet they pretend loue; and hypocritically, make semblance of reuerence to her: their mouth giueth her testimony, and with their lips they would make men belieue, that they haue her in estimation. Euen the very *Atheists* themselves, scarce dare growe so audacious, as to professe that they are none of Gods people: nor members of the Church. And that did *Dauid* vse, as an argument of his greatnesse, and predominacion ouer his enemies, that strangers did fainedly subiect themselves vnto him.

Thirdly, if pietie and religion, did make men abiect and despised, then as their grace did growe, their credite would decrease: and the riper they waxed in goodnes, the deeper they would sinke into basenesse: and perfect holinesse would bring them to a perfection of ignominie: which who seeth not to be otherwise? Especially at the end of the world, when the Saintes shall be replenished with the fulnes of grace, shall they not be beautified with the brightnes of glorie, and haue power committed vnto them, to be iudges of all the reprobates, both of men and Angels?

Confutation of that error, which is in the mouthes of many, and the mindes of more; that hee which will be religious, must needes be contemptible: and the way to become great, is to growe sinfull and godlesse. Flesh and blood indeed would haue it so, and there-



therefore fleshly men imagine it to bee so, they carrie an enuious hart against the righteous, and therefore be grieved that the righteous should eyther rise or stand: but hee that setteth vp, and establissheth, and he that casteth downe and depresseth: declareth his purpose (which his power also accomplisheth,) that his Seruants shall bee made honourable with preferment: and his enemyes made vnderlings with debasement.

*Daniels* faithfulness did neuer bring him to reproach; nor his aduersaries falshood did euer win them credite. *Mordecai* could not be kept downe, because he was a godly *Iewe*: nor *Haman* could not be held vp, because he was an impious *Amalakite*. Read thorough the whole booke of the Scriptures, and it will appeare that all the Kings, they which were most holy and zealous for the worship of God, did alwayes best prosper in their owne estate. That which is spoken in the Psalmes, concerning the happines of them that feare God, will infallibly be verified by euery one of them in due season: *His borne shall be exalted with glorie. The wicked shall see it, and be angrie: hee shall gnash with his teeth, and consume away: the desire of the wicked shall perish.* Psal 112. 9. 10.

Admonition to vngodly persons, that they bee not too fierce and violent against their poore brethren, when they haue a superiortie ouer them: their course will come in time to be their inferiours, and to stand vnder their sentence, and to fall vnder their hands, and to lye vnder their feete: and therefore let them not bee extreawely rigorous to them, least their measure bee returned to themselves. If *Iosephs* brethren had as much beleueed his dreames, that they should come and bowe to him, as they enuyed him for them: they would haue vsed him with more mildnesse. If *Shemai* had thought *Dauid* would haue recovered againe the crowne and kingdome, and soueraigntie ouer him, hee would haue spared his curled speeches against him.

Verse 20. *The poore is hated, euen of his owne Neighbour; but the friends of the rich are many.*

**T**He poore, he that is fallen into pouertie, or disgrace with great personages, is hated of his neighbour; they that dwell by him: and his kinsfolks, & old acquaintance, and such as were wont

to be familiar with with him, being yet but carnall men, will alter their countenance and behauiour towards him, and picke quarrels against him; and take any occasion to alienate themselues from him. *But the friends of the rich are many:* diuers fa-vne on the wealthy, and flatter them, and make a faire shewe of loue and good will: when as notwithstanding they beare no such affection to them in their hearts.

*Dott.* The friendship of fleshly men is grounded on the state of them whom they shew kindnesse vnto, and not on their graces.

Be they neuer so religious and godly, and yet wanting wealth and countenance, they contemne them as abiects: be they neuer so impious and prophane, and yet haue riches and dignity, they admire them as Angels. While *Iob* was in prosperitie, and held the weapon of authority in his hand, euery one respected him; a chaire was set for him in the streete to rest him by the way; well was hee that could do any good office, to shewe how much hee honoured *Iob*: but when his goods were gone, and his bow-string was cur, as he saith, no man regarded him: his seruants, his handmaids, yea, euen his owne wife despised him. He had experience of this point, and therefore it shall not be amisse, to let him speake to it, and declare what befell him. *My neighbours (saith hee) haue forsaken mee: and my familiars haue forgotten mee. They that dwell in mine house, and my maides tooke me for a stranger in their sight: I called my seruant, but he would not answere mee: though I prayed him with my mouth. My breath was strange vnto my wife, though I prayed her, for the childrens sake of my bodie. The wicked despised mee, and when I rose, they spake against mee. All my secret friends also abhorred mee, and they whom I loved, are turned against mee.*

*Iob. 19. 14. 15.*

Neither was it *Iobs* case alone, nor belonging only to that time, but the like viage hath ben found, and is to be expected of euery one that selleth into misery at all times. For the holy Ghost, which best knoweth all customes, which men haue vsed heretofore, and what is now in practise presently, & what will surely come to passe hereafter: doth testifie, that *all the brethren of the poore doe hate him: how much more will his friendes depart farre from him? Though hee bee instant with words, yet they will not.*

*Heu. 19. 7.*

*Reason 1.* First, they looke to their credit herein, esteeming it an honour,

to

to be in league with them that are in eminent place, & good ability: and a disgrace to be sociable with them that are little set by.

Secondly, they haue also an eye to their commodity, knowing that mighty men and wealthy, may greatly pleasure them if they be their friends, or much endamage them if they be their aduersaries, and so for their owne sakes will bee linked to them in kinde-nesse. And therefore it is sayd, that *riches gather many friends*. The person of the rich man is not so much regarded as his wealth; nor would bee at all, were it not for his wealth: for that is it which getteth so many mens good wills. And on the other side, they feare that if they should giue countenance to their needy neighbours, or kinsmen, or old companions, they would presse too heauy vpon them by begging, or borrowing, or comning oft to their table, or expecting helpe from them: and so grow burdenous vnto them.

Prou. 19. 4.

Instruction 1. If wee fall into afflictions, that we seeke not to carnall friends for succour; for they will rather adde to our burden by testimonies of hatred, than minister comfort by the fruites of their loue. They will bee so farre from releeuing vs, by shewing mercie and compassion, as that they will more grieue vs with their strange behauiour and vnkindnesse. And therefore the Lord himselve giueth this precept; *Enter not into thy brothers house in the day of thy calamitie: for a neighbour that is neere, is better than a brother that is farre off*. He that is further off in nature and blood, may bee much more neare in faithfulness and loue.

Use 1.

Prou. 27. 10.

2. To depend vpon the Lord, who reiecteth not his people for their pouerty and crosses, but pitieth them the more for their afflictions: and though all men should cast them off in their misery and troubles, yet hee will not forsake them: as *Dauids* case doth witnesse. *When my father and mother, saith he, forsooke me, the Lord gathered me vp*.

Psal. 27. 10.

3 To associate our selues with godly men, for they wil prooue our surest friends. Vicinitie and neighbourhood will faile, and alliance and kindred will faile, but grace & religion will neuer fail. If we adioyne our selues vnto them for their vertue and goodnes, they will not separate themselues from vs for our calamities and trouble. *Ruth* was no lesse kinde to *Naomi*, when shee went away

Q 2

empty,

emptie, then when she came thither full: and *Jonathan* was as faithfull to *David*, when *Saul* sought to slay him; as when he made him his sonne in law, and shewed best countenance to him.

Verse 21. *He that despiseth his neighbour is a sinner: but he that sheweth mercy to the poore, blessed is he.*

**T**His verse dependeth on the former, wherein was declared the property of fleshy men, which will despise their friends and neighbours in their necessity: and here is set downe their state & condition, which shew such vnfaithfulnesse, that hee which doeth despise his neighbour when he is poore and distressed, shall be a sinner; that is, shall be charged with sinne, and conuicted of it, and plagued for it. The same word is so taken in the booke of Kings: where *Bathsheba* telleth *David*, how needfull it was for him to appoint his successor before his death: *Else*, saith she, *when my Lord the King shall sleepe with his fathers, I and my sonne Salomon shall be sinners*, that is, shall be counted as guilty persons, and punished as offenders: Now this is illustrated by the contrary, the great reward which they shall receiue, that pittie poore men in their afflictions, and seeke to releue and succour them in word, deed, & countenance: they are pronounced blessed, such as shall abundantly partake of Gods fauours and mercies.

1. King. 1. 21.

Dott. 2.

It is not safe to despise poore Christians in their aduersitie.

As God will take vengeance of the violence that they suffer, and punish their oppressors, so he wil not passe by the despite that is done to them, nor bear with such as contemne them. And hereof let the Moabits be an example; whom the Lord most grievously plagued for this sin, as the principall cause of their destruction. *Moab*, saith *Jeremie*, *shall wallow in his vomite, and hee shall also bee in derision. For didst thou not deride Israel, as though hee had bene found among the heathen? for when thou speakest of him thou art moued.*

Ier. 48. 26.

Reason 1.

First, they adde affliction to the afflicted, and make their burden more heauy, which were fore pressed with other crosses and troubles before. For nothing is more greuous to mans nature, nor pierceth his heart deepelyer, than to see himselfe despised. It was not the least of the sufferings, which our Sauour indured, the

Scriptures

Scriptures foretelling of it, and numbring it among his grievous calamities. *I am a worme and not a man, a shame of men, and the contempt of the people. All they that see mee haue me in derision, they make a mow and nod the head at me.* And the Church also in the Psalmes, doth complaine of the bitterneſſe thereof, and vehemently craveth helpe at Gods hand againſt it. *Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we haue ſuffered too much contempt. Our ſoule is filled too full of the mocking of the wealthy, and of the deſpicefulneſſe of the proud.* Pſal. 21. 6. 7. Pſal. 123. 3. 4.

Secondly, they thwart and contrary Gods word, and nature, and waies: for he is moſt pitifull to them that be in tribulation, & ſo requireth all other to ſhew themſelues: His poore ſeruants are as precious to him, as thoſe of the greateſt countenance in the world. And for that cauſe Saint *Iames* ſo ſharply reprooueth the partiality which is uſed in preferring the gold rings, and gay garments of the rich with the diſgrace and contempt of the poore. *Hath not God, ſaith the Apoſtle, choſen the poore of this world that they ſhould be rich in faith, and heires of the kingdome, which hee promiſed to them that loue him? But ye haue deſpiſed the poore.* &c. Though a parent himſelfe will ſometimes giue correction to his deareſt children, yet he will not take it well that euery ſeruant and kitchin boy ſhould therefore laugh at them, or thinke more baſely of them. 2. Iam. 2. 5.

Thirdly, the contempt and reproach which is offered to the people and ſeruants of God in their calamities, the Lord doth take as offered to himſelfe, and therefore it is ſaid, *He which mocketh the poore reproacheth him that made him: and he that reioyceth at his aduerſitie ſhall not be unpuniſhed.* 3. Prou. 17. 5.

The uſes ſee in the eleuenth chapter, and 12. verſe inferred vpon theſe words: *Hee that deſpiſeth his neighbour is deſtitute of wiſedome.*

*¶ But he, &c.* He taketh a good way for his owne happineſſe, that is pitifull to other men in their miſeries. Doct. 2.

The point hath bene handled in the eleuenth chapter, verſ. 17 where it is ſayd, that *he which is mercifull rewardeth his owne ſoule.*

Verse 22. *Do they not erre that imagine euill? but to them that thinke on good things shall be mercy and truth.*

**T**He question is not mooued here in way of doubting, as though it were vncertaine whether they that study to do euill should speed euill or not, but of assurance that they shal certainly faile of their hope and expectation. And therefore the interrogation is put for a confident asseueration of that which is affirmed: that neuer any wicked man could obtaine his hope to his contentment in his sinfull deuises. Either he commeth too short of that which hee concludeth to doe, or misseth of that happinesse which he looked for in his exployts, or falleth into those troubles which he neuer stood in feare of. *But to them that thinke on good things which set their minds to meditate of performing good seruices to God and his people, in the best manner, to them shall be mercie and truth: the mercie of God shall be manifested by the multitude of his blessings vpon them, and his truth declared by the fulfilling of his promises to them.*

Doct. 2.

**N**O men are so much defeated of their purposes, as they which most apply their hearts to mischiese.

They looke for the best successe, and meete with the worst: they hope to finde great happinesse in their enterprises, and are miserably vexed with great repulses. The Lord seeth all their dangerous plotting, how they are continually vndermining the state of his seruants, and therefore by a watchfull prouidence doth countertermine their praistises. It hath beene already shewed in the 12. chapter, that *deceite commeth to the hearts of them that imagine euill*, and there this matter hath beene more largely prosecuted.

Isa. 21. 2. O.

Verse 23. *In all labour there is abundance: but the talke of the lips onely bringeth want.*

**I**N all labour, ) in every honest vocation wherein a man shall diligently and faithfully imploy himselfe *there is abundance*, a compe-



competent measure of prouision to bee found for his owne maintenance, and a surplusage to bestow on other good vses. *But the talke of the lippes onely*, bare and vaine wordes, when a man will labour with his tongue, and let the rest of his members bee idle: when the mouth shall be ready to discourse of his busines: but the hands be negligent to performe it; when words alone shall be vsed in steed of workes, that *bringeth onely want*, filleth him with neede and pouerty.

¶ No mans thriving consisteth so much in the gainfulnesse of his trade, as in his faithfulness and diligence in it. *Doct. 1.*

Let the function be neuer so commodious and profitable, yet it will yeeld little benefit to thē that are remisse & slothful therein: & let the worke be neuer so meane and little set by, yet it wil require their trauels with sufficiency that apply themselves constantly to be industrious in it. Many rich marchants fall, and grow to bee bankrupts: and many poor seruants rise and grow to be wealthy. When it is said, *Blessed is euery one that feareth the Lord, and walketh in his maiestie. In eating the labours of thine hands thou shalt bee blessed, and it shall be well with thee;* There is not a limitation, that if they haue good liuings, or great stocks, or gainful trades and occupations, they shall be so happy, and not otherwise: for that were to restraine the largenes of Gods liberality, and all sufficiencye, and make him a respecter of persons in his promises, and mercies.

*Psal. 128. 1. 2.*

The blessing of God is that which maketh rich, and it is not appropriated to such sciences as men like best of, and hope to get most by: but belongeth to euery one that is faithfull in any honest calling.

*Reason. 1.*

Secondly, they that painefully and conscionably imploy themselves in any vocation, how base and contemptible soeuer it seeme to be, are in the Lords worke, and him they serue, as the Apostle speaketh euen of bondmen: and is it possible that his workemen shall worke without wages or sufficient allowance? Hee reprooueth those men which neglect to giue to the hireling his recompence for his trauell, or faile in due time to discharge it: and shall we thinke then that hee will bee carelesse of his owne seruants.

Mat. 30. uants himselfe ? It appeareth by the parable, that many receyue much more at his hands then eyther hee promiseth, or they looke for, but none hath lesse wages from him then the worke cometh to.

Use 1.

Incouragement to those of lowe places, to labour cheerfully in their severall services, sithens they have Gods word for their securitie, that they should not be vnprovided of so much as is expedient for them. If hee say once that *in all labour there shall bee abundance*, they shall neuer haue cause to contradict him, and say, we labour hard and faithfully, and yet liue in penury.

2

Reproofe of them which in the decay of their state, and extremities whereinto they fall, exclaime vpon their occupations, but neuer recount their sluggishnes in them: There is no good to bee done, they say in their trade: but they consider not what euill their idlenesse hath done to their trade. Are there none others that dealing in the same Trades (which they so much complaine of,) doe yet thrue in the same? If they doe, it appeareth plainly that their want groweth, rather from their owne vnthriftinesse, for want of managing their affaires in due manner, then from their calling, whereby good husbands do well provide for themselves and their household.

3

Terror for Iesters, and stage-players, and others of like leaude and sinfull demeanour, whose whole worke consisteth in talking, and talking vainely, and talking hurtfully, and drawing others to mispend their time in hearing of their vaine and hurtfull talke. Beggery is appointed for their wages, and beggery shall duely be paid vnto them, and beggery they may surely looke for; and if they receiue it not presently in hand, it will be doubled with interest at the last. Or if it should neuer be performed at all in that kinde, it will certainly be recompenced with some other punishment, that shall more then counteruaile it. And let it not bee objected heere, that the minister also dealeth onely with his tongue, though a principall parte of his function bee exercised in speech: for it is an holy worke, and a fruitfull worke; and a worke which God calleth him to, and assisteth him in, to speake to his people. But hee must also watch ouer his flocke, and study to make provision

sion for them, if he will shew himselfe a faithfull minister of God. If he be negligent in that duty, howsoeuer he be not laden with pouerty, he will be empty of knowledge and comfort, and pressed with the burden of an euill conscience.

Verse 24. *The riches of the wise are their crowne: but the foolishnesse of fooles remaineth folly.*

**T**hey which haue wealth with godly wisdom, are made the more honorable by it for their credit; for so much the word *crowne* doth often import in the Scriptures. And though sinfull fooles haue neuer so great aboundance of riches, they nothing auaille them against their foolishnesse: They be as ignorant & more wicked than if they possessed nothing: their lewdnes is not made the lesse grievous and damnable by their substance: and their absurdities be more seene, and noted to their shame, then if they liued in a poore estate and obscurely.

¶ When the heart of a man is beautified with grace, his outward preeminences be ornaments to him. *Dott.*

Some in the Scriptures be commended for their strength and valiantnesse, as *Daniels* Worthies: some for their vnderstanding, & wisdom, as *Chusai*, and *Daniel*: some for their authority and promotion, as *Ioseph* and *Mordecai*: some for their wealth and substance, as *Iob* and *Abraham*: and some for all these, as *David* and *Salomon*.

First, to godly men they testifie the loue & kindnes of the Lord towards them, as *Iob* saith, that *the light of Gods countenance shined vpon his head: and by his light hee walked through the darkenesse, in the daies of his great prosperitie.*

*Reason 1.*  
*Iob. 9. 3. 1*

Secondly, they glorifie God, and adorne religion, and get true praise to themselues, by the good vsage of those things which they possesse. *2*

Instruction for wise men to be thankful vnto God, when he dealeth so bountifully with them, as to adde earthly blessings to his heavenly graces. When wisdom bestoweth riches and glory, though shee bring them in her left hand, it is a gift of greater value

*Ysa. 1.*

*Prou. 13. 16.*

than if the mightiest Monarch in the worlde should giue the greatest treasure in the world with his right hand : If a man bee enriched by vertue and godlinesse, which hath the promise of this life present, and of that which is to come : If God giue him power to get substance to establish his Couenant with him, there is iust cause why hee should conceyue comfort in his owne soule, in regard of the Lordes louing fauour towards him : but more equall it is, that hee should returne praife to Gods Name, who hath so muliplied his mercies vpon him.

2. Reproofe of those which seeke to disgrace the godly, so much the more if they be blessed with riches : when nothing else can be charged vpon them to their reproach, they picke quarrells against their goods, to depraue them therewith ; as though it were impossible for any to be wealthy, vnlesse hee be also vniust and worldly. But our Sauieur telleth the cause of this grudging, (though the drift of the parable tend to another purpose) namely, *their eye is euill, because hee is good*, and they thinke that hee giueth too much wages to his seruants, and too short allowance to them.

3. Confituratiō of their folly, that thinke riches, and other outward things to suffice for their credite, though they be vtterly empty of all heauenly vnderstanding. The Miser which Christ speaketh of in the Gospell, had a boundance of wealth and substance, and yet no honour : for God called him by his right name, *Foole* : and by that shall he be knowne to the end of the world, and then be evidently seene to bee such a one. Herod had dignitie, and power, and wit, and eloquence, and pomp, and fleshly glory : and yet what is written of him, or spoken of him, which doth not continue the memoryall of his miserable and wretched estate ?

Verse 25. *A faithfull witnessse deliuereth soules : but a deceitfull one forgeth lyes.*

**A** Faithfull witnessse,) which both hath sure knowledge of that which hee affirmeth, and an vpright heart, to doo seruice to God, and good to his brethren by his testimonie, deliuereth soules, indeuoreth by declaring the truth, to helpe innocent men out of their troubles and insamy, wherinto they are fallē, or like to come.

come by vniust accusations, or false surmise of them. For by *soules* in the scriptures is oftē meane the persons of men. As Exod. 15. Al the *soules* that came out of the loynes of *Jacob*, were seventy *soules*. But a *deceitfull one*, a false witnes, or crafty accuser, *forgeth lyes*, as sometimes he peruerteth the trueth, and abuseth it to crosse iustice and true dealing: so if that will not be for his turne to effect his purpose, then he inuenteth a lye, & setteth a colour vpon it to destroy or molest his harmles neighbours. For here doth the holy ghost oppose the deceitfull to the faithfull; & forging of lyes, to deliuering of *soules*, in regard of the effect that it worketh, because by that meanes many men are brought to danger and destruction. And as this is vnderstood of the whole man, \* that a faithfull witnesse will deliuer him, so it is true concerning the part of man, the soule so properly called, that a faithfull witnesse, either minister, or priuate person, according as opportunity serueth, will specially labour to deliuer the heart from sinne, by testifying the truth of God against it, and so preserue his brother from destruction. This is according to that which *S. Iames* speaketh: *Brethren if any of you hath erred from the trueth, and some man hath conuerted him, let him know that hee which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.* On the other side, the false Prophets, and seducers of all men, are the most deceitfull and dangerous, and do greatest mischief with their corrupt doctrine and pestilent errors. The sense of this verse is agreeable to the sixte verse of the twelfth chapter, where it is said, that *the talking of the wicked, is to lye in wait for blood: but the mouth of the righteous will deliuer them.* There it was obserued, and here it is confirmed, that wicked men mixe their crueltie with craft and falshood: *For they lye in wait for blood; and they are deceitfull, and forge lyes.* And that a good man will haue a good word ready to helpe them that are oppressed. *For the mouth of the righteous will deliuer them, and a faithfull witnesse will deliuer soules.*

Iames. 5. 19.  
30.

Verse 16. *In the feare of the Lord there is assurance of strength, and he will be a refuge for his children.*

**I***n the feare of the Lord*) in soundnes of religion, and true godliness: *there is assurance of strength*, certainty of defence both for soule and bodie. And *hee will be a refuge for his children*. This is added to the former clause, as a reason for confirmation of it. Godly men must needs be in good safety, because they be Gods children: whom he in Christ hath begotten to himselfe, by the immortal seed of the word, and he doth perpetually protect all his sonnes & daughters.

*Doct.*

*No men are in so good safety, as they which are religious and godly.*

See chapter the ninth, verse the first, doctin the third, concerning the pillars which *wisdom*e hath hewne out for their preservation, which come to her banquet.

Verse 17. *The feare of the Lord is a wellspring of life to avoid the snare of death.*

**A***s religion was commended in the former verse, to bee forcible for the defence of them that imbrace it: so in this it is declared to be comfortable to them, and profitable, as appeareth by the similitude of a Wellspring, whereof there was great use in those hot countryes, for the refreshing of men & cattell that were thirsty: and the moistning of the earth, to make it the more fruitful. And therefore it was giuen for a principall prayse to the land of Canaan, that it was a goodland, in the which were rivers of water and fountaines, &c. And Achish the daughter of Caleb, made a request to her Father to giue her a blessing, that is, to do her a speciall fauor: which was, that as he had bestowed vpon her a driecast, a barren field, so hee would alio giue her springs of water, a more fertile preece of ground, which hee accordingly yeelded vnto her. And it is called a Wellspring of life, both for the constant fullnesse of it, as neuer fayling, as also in respect of the gracious effects thereof; because that blessednesse in this life, and eternall life*

*Deut. 8. 7.*

*Joshua. 15.*



life in the world to come, doth abundantly proceede from it. To avoid the snares of death: that is, it both giueth men instructions, and worketh in them a care to flye from sinne, whereby they would be otherwise intangled to destruction. The same words are in the 13. chapt: ver. 24. Where they haue bene already expounded.

Verse 28. *In the multitude of the people is the honour of a King: and through want of people commeth the destruction of the Prince.*

**I**N the multitude of the people, when the number of the subjects are increased, and prosper, it is both for the glory and safetie of the Prince. And through want of people, when they are fewe and feeble, commeth the destruction of the Prince: he is exposed to perils, as wanting power to defend his state and territories, and to contempt also, contrary to the honour before mentioned.

¶ That which is good for the state of the Common-wealth, is Doct. 1. best for the Prince.

That it is a benefite and blessing for a nation, to abound with a multitude of people, it appeareth by many testimonies of Scripture: especially by that prayer which Moses maketh for Israel, in the booke of Deuteronomie, saying: *The Lord your God hath multiplied you: and behold, ye are this day as the starres of heauen in number. The Lord God of your Fathers make you a thousand times so many more as ye are, and blesse you, as hee hath promised you.* Now in this our text, we see that it is honourable, and necessary for the ruler to haue his dominions well peopled. It was one of the ornaments wherewith the Lord adorned Salomons government, that his kingdome was filled with people and plentie. For so it is said, that *Judah and Israel were many, as the sandes of the Sea in number, eating, drinking, and making merrie.*

Deuter. 1. 10.

1. Kings. 4. 20.

And it was one of the greatest blessings, wherewith the faithfulness and obedience of Iehoshaphat was rewarded: that there was such an increase of men vnder him, that he could chuse out 111. hundred and threescore thousand of the most valiant of them, to be trained souldiers in a readinesse: and that without any difficulty or inconuenience to the countrey. And who knoweth not that the Scrip-

2. Chro. 17. 14.

tures doe celebrate and set forth the glory of Christ his kingdome, by the innumerable company of the believers, that are, and shall be subiect vnto him.

Reason 1.

Gen. 30. 29. 30

First, the increase and prosperous estate of the people, doth witness the clemencie and iustice, and wisdom of the ruler in his government: as the welfare of the sheepe, doeth iustifie the skill and care of the Shepheard. Wee may remember how *Iacob* doth approue his faithfulness to *Laban*: *Thou knowest what service I haue done thee, and in what taking thy Cattell hath bene vnder me. For the little that thou hadst before I came, is increased into a multitude: and the Lords haue blessed thee by my comming.* And contrarie, one of the kings of *Iudah*, at the time of the Captiuitie, was vpbraided with this; that coming to the crowne, he found so many subiects, and now (through his fault) the Land was so spoyled of the inhabitants. *Where* (sayth the Lord to him) *is the flocke that was giuen thee, even the flocke of thy beautie?* meaning those people, whose multitude should haue bene for his honour.

Jerem. 13. 20.

2

Secondly, though as the Prophet saith, *a King be not saved by an armie*: yet by Gods blessing the increase of men, and number of warriors is made a strength to the king and kingdome: without which, Nauyes, and Holdes, and Artillerie, or any kinde of Munition, will be to no purpose.

3

Thirdly, they serue for his profit, that his treasure may be filled, and his revenues increased, and his state maintained, and all publicke charges the better defraied, by the labour and industry of manie. For certaine it is, that the more hands are working, the more wealth is gotten: and equal it is, that the wealthier the land groweth, the larger should be the Princes portion.

Use 1.

This may bee a motiue to put Princes and great Potentates in minde, not onely themselues to exercise lenitie and mildenesse towards their Subiects: but likewise as goods pastors, to preserue their people from the crueltie and violence of others. For if they suffer Foxes, and wolues, and wilde beastes, and wooi-sheepes, to make hauocke of their flockes at their pleasure; it cannot be, but that a diminution of them will followe vpon it, and hurte to their owne state, by the paucitie of their people. That made *Iob* so pittifull

full to the poore oppressed, and so seuer to the violent oppressours: and therefore came so great a blessing on *Iob's* government, and so great comfort to his heart, and so great prosperitie to his estate, and so great reuerence to his person, and so great honour to his name; and so great blessednesse to his soule and bodie for ever. *I* *was*, saith he, *a father vnto the poore*, and *when I knew not the cause, I sought it out diligently. I brake the iawes of the wicked man, and plucked the prey out of his teeth.* Neither doeth the Scripture propose the example of *Iob*, onely for magistrates to imitate; although it may well besee me them all to treade in his steps: but *Iob's* better, and master, euen *Iesus Christ*, the Lord of Lords, and king of kings; is set foorth for a patterne for Salomon himselfe, and euery other good ruler to follow. *He shall iudge the poore of the people, he shall save the children of the needy, and subdue the oppressour.* And therefore *in his dayes shall the righteous flourish; and abundance of peace shall be so long as the Moone endureth.*

Reproofe of those hurtfull and inhumane creatures, those spoilers of their brethren, which so greedily affect the depopulation of townes, and desolation of the countrey: whereby they are become very pernicious, and noysome both to Prince and people. And yet is their headinesse no way tollerable, which without all authoritie, and against authoritie, intrude themselves into the magistrates place, to be reformers of those abuses, which the authour of authoritie appointeth him to repress. God hath put the sword into the kings hand to punish offenders: hee is ordained to bee a buckler for the defence of his subiects; it belongeth to him to redresse the things that are amisse among his people: and none is so much dammified by such publike misdemeanors, as he. How dareth then the heele, or sole of the foote, to vsurpe to it selfe the office of the head? or what imboldneth the little toe, to vndertake the worke of the hand? Or whence haue priuate persons their warrant to deal in those affairs, which are peculiarly assigned to Gods owne deputie?

Verse 29. *He that is slow to wrath is of great wisdom: but he that is of a hasty minde exalteth folly.*

Iam. 3. 17.

**H**E *that is slow to wrath*) which is able to maister the rage of his affections so, that hee will not be carryed away to displemper, contrary to the rules of lawfull anger, is of great *wisdom*; hath received *from above* in his heart, that *pure, peaceable, and gentle wisdom* which *S. Iames* speaketh of: and doth also declare the same by his long sufferance and patient forbearance, when by indignities and wrongs he is prouoked. But he that is of an *hasty minde*, being rashly moued to passion, without due cause of displeasure, or immoderately offended, when the fault deserueth not so much anger, *exalteth folly*; doth openly commit it, as though he would lift it vp that all men might see it. See chapter 13. 26. where this point hath bene intreated of.

Verse 30. *A sound heart is the life of the flesh: but enny is the rotting of the bones.*

**A** *Sound heart*) that is, a tender, kind, and compassionate heart, toward them that bee in afflictions, with a desire to releue and succour them: for the word signifieth an *healing heart*: such a one as wisheth well to them, and studieth how it may best comfort them: so free it is from euill will, despite, and grudging at other mens good estate; *is the life of flesh*, bringeth health and soundnesse to the whole man that hath it. *But enny is the rotting of the bones*; it is painefull to the minde, and hurtfull to the body, and will quickly consume a man, and bring him to his ende, as the diseases which lie in the bones, and eate vp the marrowe.

DeB. 1.

**N**o man liueth so chearfull a life, as hee which is mercifully affected.

His happines is not detained from him vntil he come to heauen, but he hath some fruition thereof whiles he liueth on earth: neither doth it consist alone in the ioy of his soule, but is very effectuall

all for the health of his body. And therefore David declareth the felicity of such men, when he pronounceth euery one *blessed that wisely considereth of the poore.*

Psal. 41. 1.

First, it is a meanes to procure plenty, or at least competent store of good things for this present life, together with the comfortable vse of the same.

Reason 1.

Secondly, in their aduersities, it is commonly scene that their measure is repayed them, which they haue meted to others: for God doth vsually send them comforters, which will declare a fellow feeling with them of their afflictions, and pray for them, and direct them by counsell, and relieue them with helpe, and speake to their hearts comfortably: or if men faile them, yet God will not, and the testimony of their owne compassion to others shall not, as *Iob* well found; and so they are assured of supportance in their tribulations, and deliuerance out of them. And so much is meant in the Psalme; when it is said: that *unto the righteous ariseth light in darkenesse*, bee is mercifull and full of compassion and righteous.

Psal. 113. 4.

Thirdly, they neuer want matter of ioy and gladnesse, so long as they see any of Gods seruants and people growe in grace, and prosper in their outward estate; and such as be in distresse, relieved by others, though themselues could not helpe them: and whosoeuer is thus affected, shall seldome be destitute of all cause of reioycing. This way tendeth the promise that is made to euery of those which vnfainedly feare the Lord, in the hundredth and eight and twentieth Psalme. *The Lord out of Zion shall blesse thee, and thou shalt see the wealth of Ierusalem, all the dayes of thy life.*

Psal. 138. 5.

Instruction to vse this holy physicke of mercy, towards our poore brethren, as a preseruatiō to our selues, to keepe vs from afflictions, or (if it be wholesome for our soules) to comfort vs in them. If we must needs drinke the potion thereof, it is a tryed medicine that neuer missed, to worke liuely in any that euer receiued it. And this may incourage euery one to seeke for it, because no mans condition doth disable him of obtaining of it: who is so poore as that he should bee hindered thereby from being pitiful? The meanest may bee touched with as much compassion as

Vse 1.

the mightiest, and as well rewarded for it: and he that can do least in deed to succour his distressed brethren, may sometimes preuaile most in word to comfort him.

*Doct. 2.*

*¶ But enery &c.* Whosoever hath an enuious hart, doth liue in continuall torments.

Euen the very body and outward man is plagued therewith; as it is made the more healthfull and strong, by leue and compassion: but especially the griefes and gripings of the minde and inward partes are many, and mercurious bitter: as *Caines* case declareth.

*Reason 1.*

First, he can neuer be without vexation, so long as his desires be vn-satisfied; and yet all enuious persons haue alwayes vn-satiab'le desires.

2

Secondly, how much soeuer he hath of wealth or promotion, it doth him no good if an other haue more, or as much. *Saule* could haue beene as well content to haue lost the victorie, as to haue *Danaid* preferred before him for the atchieuing of it; though himselfe had as much praise, as his prowesse deserued. The spitefull man thinketh himselfe decaying, whiles those whom he maligneth do prosper; and his neighbors rising, is little lesse grievous than his owne fall. No vlcere, or stone, or strangurie is more painfull to him, than to see others to go before him, or to keepe pafe with him, or to follow fast after him.

*Use 1.*

Reproofe of their folly, which chuse a tedious and vn-happie life, and study to make themselues miserable, by repining at the good estate of their brethren. And the more byting will their griefe and anguish be, if *Caine*-like, they fret at the grace and comfortable condition of the godly, who shall neuer faile of the comfort of Gods faueur and blessing. We would deeme him in a wretched case, that should be taken with a dolorous disease, that were neither curable nor mitigable while the sunne shined: for hee could no day be free from his fits from morning to euening. And is not Gods kindnesse to his, more certaine then the sunne-shine? And will not his goodnes more constantly continue with them, both day and night for euer? And are not their pangues then exceeding painefull & endlesse, that can neuer be without torment by meanes of their indignation, vntill the Lord be without mercie towards his



his people? It is an infallible & everlasting veritie, which the Prophet testifieth, that the *horne of the righteous shall bee exalted with glory, the wicked shall see it and be angry, bee foall gnash with his teeth, and consume away: the desire of the wicked shall perish.*

Psal. 112. 9.

Instruction to fence and fortifie our selues against this diuall and diuellish enuie, whereby so many men are so much annoyed, and tormented. All remedies are to be constantly vsed, as well for the preuention, as the remoouall of it: as first, to purge away pride and self-loue, from whence it fumeth; and to store our heartes with humilitie and Christian charitie: which will make vs thankfull for our owne portions, and glad to see our brethren blessed in theirs.

2 To bee well perswaded of Gods holy administration, in the distribution of his gifts; that he ordereth the matter with exquisite wisdom, and iustice. For who can charge him with folly, that he bestoweth on any, more than is meet? or who can challenge him of vnrighteousnesse, that he giueth vnto them lesse than is due?

3 Not onely to eye the blessings and comforts which our brethren enjoy; but to thinke of the troubles and sorrowes, which they also sustaine: that so the consideration of the one, might stay vs from grudging at the sight of the other.

4 To remember that the graces, and good things of other Christians are for our benefite, as the strength and good estate of one member serueth for the vse of another: and therefore in re-  
pinning at their happinesse, what do wee else but maligne our owne welfare?

Verse 32. *He that appresseth the poore, & proacheth him that made him, but he that sheweth mercie to the poore, doth honour him.*

**B**Y *poore* he meaneth, not onely such as liue in want and penury; but those which are vnder the burden of any other afflictions, and vnable to defend themselves: and by *oppression*, he vnderstandeth all kind of hard dealing; whether it bee by craft or force, or false accusations and slaunders; or bitter & contumelious speeches to bring them into contempt or hatred: Hee that thus wrongeth

any distressed person, *reproacheth him that made him*: that is, the Lord who hath allotted to him that poore estate. *But he that sheweth mercie to the poore*, which doeth good, and ministrETH comfort to them that are in miserie, by helping the Lords seruants, declarETH his loue and estimation of the Lord his master.

Doff.

¶ All the wrong that is offered to the poore, the Lord doth take as done to himselfe.

Though in the sight of the world they seeme forlorne persons, without any friends to take their sufferings to heart, and in appearance seeth nothing but safetie in trampling vpon them, yet God professeth his tender care so far towards them, as that hee maketh their case his case: and their friends his friends: and reputeth them for his foes that declare themselues to be theirs. In another chapter not onely they are charged with contempt of him that practiseth mischief against them, or violently worke them wo and sorrow: but it is said, that *hee also that mocketh the poore, despiseth him that made him*.

Prou. 17. 5.

Reason 1.

First, his commandement is thereby violated and broken: for in many places hee strictly forbiddeth all, how great soeuer, to grieue the poore, & calleth vpon euery one to be pittifull to them. One place for this purpose may serue in steed of many that may be brought, for confirmation of the point. *Zacharie* telleth the people of his time, what duetie the Lord required, by the former Prophets before the captiuitie, and what message was committed to him now after their returne: and that was; *Execute ye true iudgement, and shew mercie and compassion, euery man to his brother. And oppresse not the widow, nor the fatherlesse, the stranger, or the poore*.

Zach. 7. 9. 10.

2

Secondly, he hath vndertaken to be their guardian and keeper, and they are become his wardes, and pupills: and therefore who soeuer dealeth iniuriously with thẽ, doeth deeme God either to be so vnfaithfull, that hee regardeth not the safetie of his charge, or so weake and feeble that hee is not able to protekt and defend them.

Thirdly, our text yeeldeth a forcible reason, why they which oppresse the poore doe in like manner despise the Lord, because hee

he is their creator: in respect of their persons, they are the work of his hands: and in respect of their condition, they are also his handy worke; as *Hannah* sang, *The Lord maketh poore, and maketh rich, hee bringeth lowe, and exalteth.* So that if they wrong them as men, they misuse his creatures, which haue their forme and being from him: as if poore men, they disgrace his workmanship, in shaping them such a state.

Terror for cruell men, who vse, as the prophet saith, to *grinde the faces of the poore*, and treade vpon their heads: for they ouermatch themselues infinitely, and bid battell to him that will crush them in pieces with his countenance: the lesse power they haue to defend themselues, the more hee exerciseth for their defence: the weaker they bee, and more vnable to resist their aduersaryes, the stronger hee will shew himselfe to be: and more ready to destroy their aduersaries. Men think it easiest to goe ouer where the hedge is lowest, and most safe to presse downe them that are least friended: but they will wish in the end, that they had rather climbed ouer the toppes of trees, and prouoked those which haue greatest Potentates to take their partes. They shall finde it their follie, to contemne *Salomons* wise preceptes, and it will turne to their paine that they cast themselues into such perills. *Robbe not* (saith he) *the poore, because he is poore, neither oppresse the afflicted in iudgement: For the Lord will defend their cause, and spoyle the soule of those that spoyle them.* And againe in another place, hee repeateth the same matter in other wordes, saying: *Remove not the ancient bounds, and enter not into the fields of the fatherlesse. For he that redeemeth them is mighty, hee will defende their cause against thee.*

If it be then so dangerous to wrong men, because they be poore; how perillous is it to persecute them, because they bee poore and godly? If for this cause oppressours be reputed despisers of God, for that they lift vppe their handes against his puples: how much more shall they bee counted his enemies, when they deale cruelly with his children? when they strike at the members of his bodie? when they attempt to scratch out his eyes? As *Zacharie* speaketh, *Hee that toucheth you, toucheth the apple of his eye.* If so seuer a sentence shall bee passed vpon them at the last day, that neglect to comfort and relieue him in his members, shall there not be a farre

Mat. 23.

more heauy punishment inflicted vpon those which shall wound and spoyle him selfe therein.

2.

Instruction to them that bee poore and oppressed, to containe themselves from all impatiencie. Is the Lorde reproched by that which is done against thee? and is his worde and worke and gouernement thereby despised? Then is the cause more his than thine: and it belongeth to him to redresse it with iustice, and not to thee to staine it with distemper. Oh how men marre their own matters, when they will steppe into Gods place, and sit down in his Throane, and execute his office? It is an impotencie that is in their hearts, when they can beare iniuries no better, without reuenging handes, or reuiling tongues; and it is a great defect of faith, when they wayte not till the Lord take off their burdens: and it is a needlesse dreade wherewith they daunt themselves, to thinke their case remedlesse.

Eccle. 3.7.

Doth the Scripture in vaine, and to no purpose, or with no truth animate vs against such grieuances, when it saith; *If in a Countrey thou seest the oppression of the poore, and the defrauding of iudgement and Iustice, be not astonished at the matter: for hee that is higher than the highest, regardeth, and there be higher then they.*

3.

Consolation to the poore and afflicted, especially, if they bee the members of Christ, howsoeuer they are discountenanced of men, and reiected of the world as refuses, whome it would willingly be rid of, yet they are more esteemed of him, whose estimation is more worth, than all the mightiest worldlings: *Abiathar* thought himselfe in good safegard, though *Saul* sought his life, when *Dauid* told him, that the enemy which came against one of them shuld be common to them both; and yet *Dauid* himselfe, who must defend *Abiathar*, was pursued by the King, & in perill of his owne life: how great cause then of boldnes and encouragement haue they, whom *Dauid*s keeper doth keepe and protect, which taketh their cause for his cause, their wrongs for his reproch, the hurts done to them for defiance bid to himselfe? And what a grace and fauour is this on the other side, to his poore seruants that he chooseth, to be honored and serued by the mercy and compassion that is shewed vnto them? doth he not therby allure, and induce, inioyne, and binde all his people to doe them good? It serueth also for the great com-

fort

for of every good man that is pittifull and helping to them that be needy and distressed. It is accepted of the Lord Iesus Christ, as if it were a beneuolence to his owne person; *I was an hungred, saith he, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged mee: I was naked, and ye clothed mee: I was sicke, and ye visited me: I was in prison, and ye came vnto me.* And being asked by the righteous, when and how this kindnes by them was shewed vnto him, he telleth them, that *inasmuch as they did it to one of the least of his brethren, they haue done it to him.* Wee thinke it a great preferment (as there is cause why we should) for *Mario Magdalen,* and other women to minister vnto him of their substance: and for *Martha and Marie*, to haue him for their ghest, and for the woman in *Bethania* to powre the oynment on his head: and for *Ioseph of Arimathea*, and *Nichodemus* to bury him: and why then it should it be counted a matter of no value (since it is a prerogatiue not much inferior to those before specified) to haue a mercifull heart, and liberall hand in succouring and releuuing his members? Diuers of the Pharisies and other vngodly men, as it may seem, gaue him entertainment in their houses, and bad him to dinner, and neither yelded honour to him, nor receiued praise from him, nor euer shal be rewarded by him: but none that is mercifull to any of his, though neuer so meane, and despised, shall be passed by without acknowledgement, nor sent away without recompence. Whatsoeuer is lent vnto them in compassion, is bestowed vpon him in regard of acceptance: and whatsoeuer is bestowed on them in pittie, is lent vnto him in regard of repayment.

Verse 32. *The wicked man is pursued in his miserie: but the righteous hath hope in his death.*

**T**He wicked is pursued) the word which we translate *pursued*, signifieth to be thrust at, or throwne down, meaning that when his calamity once beginneth, hee shall bee driuen on forwards vntill he fall into destruction. But the state of the righteous is contrary, for *he hath hope*, that is, not only confidence and good expectation, but refuge and deliuerance in greatest extremities,

yea in the very danger and torment of death it selfe, yea then especially and more then euer at any time before.

*Doct.*

¶ When godlesse men stand in greatest need of help and comfort, they shall bee most of all pressed with plagues, and troubles.

*Psal. 35. 5. 6.*

The imprecation which *David* made against his enemies, may stand for a commination against all gods enemies, that when they are become chaffe or dust, the wind shall rise and blow them away: and when they walke in wayes that bee darke and slipperie, the Angel of the Lord shall persecute them. Wee reade of diuers kings and

*Ioshua 10. 15.*

*Canaanites* which came to destroy the *Gybeonites*, because they entered into league with *Israel*, that first they were discomfited by *Ioshua*, then they fled in feare, and great confusion, & then fell great hailestones vpon them, and so they perished. In the same case or as bad was *Sisera*, who being vanquished by *Barak* was driuen from his chariot, and army, to take himselfe to his heeles, and fly away alone in dread & anger, being weary & thirsty: and where he hoped for helpe, there felt he hurt: and whom hee tooke for his friend, and preseruer of his life, he found to be his foe, and worker of his death.

*Judges 4.*

*1. Sam 31.*

And nothing better went the world with *Saul*, who for want of answer from God in his calamities, was driuen to aske counsell of the Diuell: and then was daunted with threatnings, and afterwards wounded with weapons, hauing the *Philistines* against him, and the Lord against him, and his conscience against him, and his owne heart, and his owne hand, and his owne sword; and all to hasten his owne destruction.

*Reason 1.*

First, they reiect all admonitions one after another, and will receiue no instruction when God offereth himselfe to teach them, and therefore it is iust and equall that he should pursue them with iudgements one after another, and deny them all fauour when he setteth himselfe to plague them.

2

Secondly, many of them vncessantly and proudly follow their delights and pleasures, and those wayes which most content their carnall affections, without any feare of Gods displeasure: and therefore at the last the Lord sendeth miseries



as many, and as fast after them, which shall neuer leaue them, vntill they haue brought them to ruine. So it is faide of that Romish & whorish Babilon, that idolatrous kingdome of Antichrist: *Inasmuch as shee glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrowe: for shee saith in her heart, I sitte, beeing a Queene, and am no widdowe, and shall see no mourning. Therefore shall her plagues come at one day, death, and sorrowe, and famine, and shee shall be burnt with fire.* Reuel. 18.7. 8.

Thirdly, the most part of wicked men by word or deed, by one meanes or other, doe set themselues to ouerthrow their harmlesse neighbours which feare the Lord, and are innocent towards them, and therefore it is *a righteous thing with God* (as the Apostle saith, *2. Thess. 1. 6.*) *to recompence tribulation to them* that trouble his people, and to cast downe those that thrust so sore at his seruants.

Admonition to euery man, so to demean himselfe in time of *1. 1.* his peace and prosperous estate, as that hee may be supported, and helde vpp, and not pushed at, and cast downe in his troubles. How needfull a thing is it therefore to walke alwayes modestly, without insolencie; and mildly, without fiercenesse; and innocently, without harmfulnesse: that when afflictions come, wee may haue the fauour of God, and the friendship of Gods seruants, and the comfort of our owne soules, to establish vs, that wee fall not.

What was so pernicious and preiudiciall to that cursed *Haman*, when he sunke into aduersitie, as his pride and presumption, while hee swimmied in prosperitie?

Downe would hee haue the whole Church, and all the people of God, both men, women, and children: and therefore downe must *Haman* himselfe come into reproche and disgrace. And then how many tongues were against him? how many seete were vpon him? and how much anxietie and horror was in him? His wife fore-speaketh him, the Queene accuseth him, the Eunuch convinceth him, the King condemneth him, the executioner hangeth him, and the Lord destroyeth him.

*¶ Buttherighteous, &c.* No danger or death can take away the comfort or happinesse of godly men.

*Dott. 2*

It standeth not with the will and wisdom of the Almighty,  
T to

to exempt his servants wholly from troubles, and to free them altogether from feares: for they are oftentimes very needfull and expedient: but it is most agreeable with his providence, and best for the praise of his power, to preserve and deliever them when they are in distresses. Many are the promises which to this purpose are made by God, and manifolde are the professions which holie men make of their confidence therein, both in the olde and newe Testament. As for example, *Iob* saith, though the Lord should slaye mee, yet would I trust in him still. And the Psalmist saith, *God is our hope and strength, and helpe in troubles ready to be found.* Therefore will we not feare, though the Earth be mooved, and the mountaines fall into the midst of the Sea. Though the waters be troubled, and the mountaines shake at the furies of the same. And Saint Paule saith: *Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? As it is writen: For thy sake are wee killed all the day long: wee are counted as sheepe for the slaughter.* Nevertheless in all these things we are more then conquerours, through him, that loved us.

## Reason 1.

First, because it is not in the power of troubles, temptations, dangers, or enemies, either to stoppe faithfull men from praying to the Lord, or to stay the Lorde from hearing the prayers of faithfull men. *Dauid's* enemies could hinder him for a time, from going to the Temple, but not one moment from repairing to Heaven: they would not suffer him to bring his sacrifices to the Altar, but they could not withhold him from presenting his petitions in Gods presence. That hee might doe, and that hee did, and that hee found a meane of help & succour. His distresses were exceeding great: his supplications were very fervent; & his delivrance was marvellous comfortable. And to much himself acknowledgeth, or rather the Lord by him doth testifie, saying: *The sorrowes of death compassed me, and the floods of wickednesse made mee afraid. The sorrowes of the grave have compassed me about: the snares of death overtooke mee. But in my trouble I did call upon the Lorde, and cryed unto my G O D: hee heard my voyce out of his Temple, and my crye did come before him, even into his eares. He hath sent downe from above, and taken mee: he hath drawne mee out of many waters, &c.*

Second.

Iob. 13. 15.

Psal. 46. 1.

Rom. 8. 35.

Mal. 18. 4. 5. 6.

Secondly, the Lord loueth his people aswell, and is aswell able to protect them in the most boisterous stormes of calamity, as to preserve them in the quietest calmes of tranquillitie: according as was formerly shewed out of the eight chapter to the Romanes.

Thirdly, our Sauour Christ hath so vanquished the power of troubles and death it selfe, by his suffering and dying, that they cannot hurt his members: and so seasoned and sanctified them to his people, that they are made very commodious and profitable to them.

Fourthly, death is so farre from depriving the godly of the comfort of their hope, as that it rather sendeth them to the possession of their happinesse, which they haue so long hoped for.

Instruction to striue against that timorousnesse and want of courage, which is in our nature, when wee see troubles toward, and crosses comming, as though wee must needs perish, if wee should be put to suffer afflictions. But what can befall vs, if we be righteous persons, that shall turne to our hurt, or lessen any part of our hope? Nay what will God lay vpon vs that shall not turne to our good, and make our hope more firme and stable? Are they not in best case at this time, which haue passed through greatest troubles in former ages? who would not haue beene content to haue indured *Dauids* afflictions, or *Pauls*, to bee partaker of *Pauls* felicitie or *Dauids*? who doth not thinke that well it is with the Martyrs now, though their bodyes were burnt once, since their soules enioy such glory? If according to the Apostles direction wee could diuert our eyes from looking on temporall things which are seene, to the contemplation of euerlasting things which are not seene, wee should thinke those momentany afflictions light in comparision of that farre most excellent waight of glory which they cause vnto vs. And euen for the present they are nothing so heauy to the that haue faith to behold Gods helping hand therein, as to flesh & bloud they seeme to be. And therof let the Apostle testifie his own experience, who had as great a load laid vpon him, as almost vpon any that can be named. *We are*, saith he, *assailed on euery side: yet are wee not in distresse: in poverty, but not*

*come of pouertie, we are persecuted, but not forsaken : and cast downe, but perish not.*

2 Consolation to the faithfull against death, whereof there is no cause to be afraid, because it maketh their state better, and not worse. What weary traueller would bee greeued that his tedious journey were at an end, and he come home to his owne house, and his dearest friends, towards which he hath beene long trauelling, with great toyle, and painefulnesse, and there to be refreshed with all delightful and comfortable repasts? The Prophet *Isai* telleth vs, that righteous men die, and mercifull men are taken away, not to come into euill, but to escape the euill to come : not to lose their peace, and to fall into troubles, but to be freed from troubles, and to inioy peace: and that the graue is a bed for the body, wherein it lodgeth and resteth, and sleepeth. And as for the soule, how vnutterably happy and blessed, is the state thereof? What Pen can describe, or what tong can recount, or what hart can apprehend the exceeding greatnes of the ioy which it possesseth? It is deliuered from sorrow and paine, from hunger and thirst, from cold and heate, from shame and contempt, from dread and danger, and that which is most of all, and all in all, it is purged from sinne and corruption for euer. On the other side, that which it most desireth it hath most plentifull fruition of, as of perfect righteousness, perfect holinesse, glorious companions, both of Angels and soules, of iust men departed, continuall conuersation with the Lord Iesus Christ, the face and fauour of GOD neuer hidde from them: and wee know what the Prophet saith, that *in his presence is the fulnesse of ioy, and at his right hand there are pleasures for euermore.*

*Psa. 16. 11.*

Verse 33. *Wisdomme resteth in the heart of him that hath understanding: but that which is in the heart of fooles shall be knowne.*

**W** *isdomme* that is, holy and heauenly wisdomme and grace, resteth in the heart (continueth therein, and dwelleth as in her house and habitation) of him that hath understanding, namely

namely, of euery such one as is of sound iudgement and sincere affection. *And that which is in the hearts of fooles shall be knowne*; that sinfulness and corruption which they nourish in their soules, and take pleasure in, will break out and discover it selfe, at one time or other. The agreement of the two clauses together will the better appeare, if that be supplied which is vnderstood in each of them, which may be in this manner; Wisedome resteth in the heart of him that hath vnderstanding, and will be manifested; and folly inhabiteth in the heart of fooles and shall be knowne.

¶ In them onely is grace wel settled, which giueth it intertainment in their hearts. *Doct. 1.*

There she keepeth residence, and there she ruleth; and thither she bringeth her treasures and comforts; and euery good thing that is to be wished for. And therefore she calleth for it, as most meete for her to possesse; and safest for euery wise man to yeeld vnto her. *My sonne, saith she, give me thine heart, and let thine eyes delight in my wayes.* *Prou. 23. 26.*

First, they and none other, haue the vertue of the word and of the spirit, to protect them from the violent assaults and subtil sleights of Satan: and from the sinfull perswasions, and dangerous examples of wicked persons: and from the vngodly motions, and corrupt disposition of their owne flesh: And so runneth the promise in the second chapter of this booke: *When wise dome entreth in to thine heart, and knowledge delighteth thy soule, then shall counsell pre-serue thee, and vnderstanding shall keepe thee, and deliuer thee from the euill way, and from the man that speaketh froward things, and from them that leaue the wayes of righteousness, to walke in the wayes of darkenesse. And it shall deliuer thee from the strange woman, euen from the stranger which flattereth with her words, &c.* *Reason 1.* *Prou. 2. 10, 16.*

Secondly, they receiue direction and willingnesse, and helpe to doe all such seruices as God requireth at their hands. That ministreth vnto them plenty of godly meditatio, & gracious speeches, and that giueth them power to performe many vertuous actions & Christian duties. And according to this, is that saying of *Dauid* that the mouth of the righteous shall meditate wisdom, (that is, will speake of wisdom wherof his heart hath meditated) and his tongue will. *Psal. 37. 30.*

*will talke of iudgement. For the law of his God is in his heart, and his steps shall not slide.*

3. Thirdly, they haue the constant and continuall possession thereof, without peril of being any more vtterly stript and deprived of it: for it hath taken vp her rest in their soules as our text affirmeth, and will neuer forsake them, nor suffer her selfe to be driven from them. See more of this point, and the vse of it, in the tenth chapter and 14. verse, where it is sayd; that *wise men lay up knowledge.*

Doct. 2.

*¶ And that which, &c.)* The most secret and hidden corruptions of the wicked will in time bee discouered & brought to light.

Trin. 10. 9.

That which is affirmed, concerning the externall actions and behaviour, will be as truely affirmed concerning the internall lusts and desires. It is sayd, that *he which perceiueth his wayes shall be knowne*: and it is as sure alio, that he shall be knowne which corrupteth his heart.

Reason 1.

First, the Lord knoweth all their inward thoughts and cogitations, and purposes; and what they loue, and what they hate: and what they reioyce at, and what they be sorry for: there is not the least motion in their minde, which he doth not euidently see, and narrowly marke: and therefore they may well know that the world shall also know them; because *hee will lighten things that hee hidde in darkenesse: and hee will make the counsels of the hearts manifest: and he will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.*

1. Cor. 45.

Ecc. 12. 14.

2.

Secondly, God doth giue vnto many of his seruants, the spirit of discerning, that they can smell out a dissembler; and by diligent obseruation, finde out the lust and lewdnesse, and sinfull disposition that is in him. And therefore Dauid professeth so much of himselfe, saying; *wickednesse saith of the wicked man, euen in mine heart, that there is no feare of God before his eyes.*

Psal. 36. 1.

2

Thirdly, an euill heart will either sooner or later, bewray himselfe by euill wayes; in action, or speech, or countenance, or company: as a putrified carcasse must needes send foorth an vnsauory sent, and corrupt humors in the body will breake out into sores and v'cers.

Vse 1.

Instruction to cleanse our hearts from all folly and wickednes, least



least our names bee stained at last with reproache and infamie. If wee would bee ashamed to haue our vncleannesse, or false-hood, or pride, or any kinde of impietie, or naughtinesse budde forth in our liues, beware how wee suffer the rootes thereof to growe in our soules. If it be our disgrace, that men should see the streames of sinne, issuing out in the practise of our behaviour, wee can neuer bee out of danger of disgrace, so long as God beholdeth the fountaine of sinfulness springing in our hearts. No Arte nor witte can serue to keepe it in, when occasions shall bee offered to drawe it out. When *Achitophel* himselfe (though a most cunning Politician, would not take heede of secret disloyaltie against *Dauid*, hee could not but breake out into open rebellion, with *Abshalom*.

Verse 34. *Iustice exalteth a Nation : but sinne is shame to the people.*

**I***ustice*) That is, true religion and obedience to Gods holy Commandements, and the enacting and executing of wholesome lawes *doth exalts a nation* : causeth the inhabitants of well ordered Common-wealths, and Countreys, and Cities and Towns, to prosper and be commended. But *sinne* practised, and not punished, *is a shame to a people* ; it bringeth to contempt, and maketh them infamous, and draweth downe iudgements on the places, where it is committed and tollerated.

*¶* Nothing doth so much make for the prosperitie of any estate, *Doct. 1.*  
as the vertuous and godly behaviour of the people.

Where the Lord hath seruice duely performed to him, there the Land shall haue his fauours freely bestowed vpon her : but if he be defrauded of his honor, it shalbe defeated of his blessings, & feeble his plagues and iudgements. It is a worthy saying, that is in the booke of *Chronicles*, which *Azariah* the Prophet vttered to *Asa*, and his army, saying: *O Asa and all Iudah, and Benjamin, heare yee me. The Lord is with you, whiles you bee with him : and if yee seeke him, he will be found of you : but if yee forsake him, hee will forsake you.* *2. Chro. 14. 1.*

And before that time, *Moses* had foreshewen to euery succeeding age

age and generation, what they shuld trust vnto, and certainly look for: that is, if they would obey the voyce of the Lord their God, and keepe his commadements; *hee would make them the head, and not the taylor, and they shall bee above onely, and not beneath: If not, their inferiours should clime about them on hie, and they should come downe beneath alowe: their vnderlings should bee the head, and they should become the taile.*

## Reason 1.

Deut. 28. 13.  
43.

First, it is the best way to procure plenty; for the Lord in regard thereof, doth make the seed good, and the weather seasonable, and the earth fruitfull, and corne, and cattell, and grasse, & trees, and all sorts of comodities to prosper. And contrariwise, as it is said in the psalme, *Hee turneth the floods into a wilderness, & the springs of water into drynesse, and a fruitfull land into barrennesse, for the wickednesse of them that dwell therein.*

2

Micah. 4. 3. 4.

Secondly, it bringeth peace and safetie, as it is promised by Micah; that men may breake their swords into mattocks, and their speares into sithes, and sit without feare under their vines and figtrees: or if any aduersitie should rise vp against them, to invade their countrey, or to vex their borders, the Lord will worke such courage and fortitude in them, as that they shall be able valiantly to resist and repell all their enemies, according as it is saide, that *five of them should chase an hundred, and an hundred of them should put tenne thousand to flight.* Whereas if they prouoke him with iniquities, and pollute their land with sinne, he will pursue them with perills, and plague their land with warres and slaughter.

Leuit. 26. 8.

This doth Azariah prooue by experience, and putteth them in minde of it, which sawe the certaintie of it, and knewe it to be true.

4. Chron. 15. 3.  
5. 6.

Now (saith hee) for a long season I Israell hath bene without the true God, and without a teaching Priest, and without the Law. And in that time, there was no peace to him that did goe out, and goe in: but great troubles were to all the inhabitants of the earth. For nation was destroyed of nation, and Citie of Citie; for God troubled them with all aduersitie.

3

Thirdly, it obtaineth and preserueth the lights and glorie of a kingdome, or nation, that is, graue, wise, and faithfull gouernours, both in Church and common-weale. Nothing doth better prolong

long the life, or defend the state of any Prince, then his owne goodnesse, and his subiects godly behauiour. That is continually, in euery place a strong garde for his safety, and that is the best physicke for his health; thereby are worthy counsellours and other subordinate ministers of iustice protected, and thereby are godly pastors, and fruitfull ministers of the Gospell established.

But when a Nation is filled with impietie and sinfulness: it *Iſai. 3. 1. 2. 3.* must be emptied of these treasures and ornaments, as is thrcarned at large by the Prophet, saying: *The Lorde God of Hosts will take away from Ierusalem, and from Iudah the stay, and the strength; the strong man, and the man of Warre, the Iudge, and the Prophet, the prudent, and the aged, the Captaine of fiftie, and the Honourable, and the Counsellour, and the cunning Artificer, and the eloquent man. And I will appoint children to bee their Princes, and babes shall rule ouer them.*

Instruction, that sithence iustice and iust men doe helpe to aduance a Nation; that therefore iust men, and iustice bee most made of in the Nation: and because sinne and sinners bring shame to a people, that therefore sinners and sinne bee disgraced among the people. *Yſe 1.*

How vnworthy a thing were it, that good benefactors, as all good men are to their countrey, should be euill rewarded with reproach and contempt? And how vnequall were it, that pernicious persons, as all wicked men bee to the state, should without cause be exalted with praise and preferment? The wise Magistrate well knoweth, that therefore God hath giuen him so honourable a place, and preheminance, *for the punishment of wicked doers, as Saint Peter testifieth, and the praise and encouragement of them, that doe well:* It shall be then a worthy seruice to God, and a benefite and kindnesse to the whole kingdom: for them that haue authority, so to vse their authoritie, as that righteousnes and pietie may prosper and flourish more and more, and all iniustice and wickednesse may be suppressed and wither away.

Conſutation of their opinion, which dreame that nothing can bee disgracefull, that is common and generall: whatsoeuer many doe allowe, they thinke to bee graced and made commendable

by the allowance of many. And that causeth riot, and quaffing, and garishnesse, and couetousnesse, and execrable oaths, and impious Sabbaths breaking, and diuers other vices of like nature, to be so little feared, and so much committed.

But how should a whole people then, haue sinne turned to their shame, if the practise and consent of the multitude could take away the shame of sinne? The great number of byles and blanes, and botches together, doeth not lessen the loathsomnesse thereof, but augment it. Neither is the face of any man or woman disfigured by three or foure pock-holes, and made beautifull by three or foure score. Neither is a garment made the more handsome by hauing the more staines, or patches, or rags, or rents, vpon it.

*Verse 35. The fauour of a king is toward a wise seruant: but his wrath shall be toward him that causeth shame.*

**T**He fauour of a king, &c. Euery wise king, and all other godly great personages, wil take delight in, and shew countenance vnto their seruants, or officers, or any other that depend vpon them, so farre as they shall finde them diligent, obedient, discreet and trusty: and therefore will also be ready to reward them, according as their faithfull seruice shall deserue. *But his wrath shall be towards him that causeth shame.* Hee that by folly offendeth his gouernour, especially if he discredite him and his house, by lewde pranks and misdemeanours, must looke to feele his masters displeasure, and that with frowning checkes, chiding, punishment, or displacing.

*Do.*

¶ The honest and vertuous behauiour of inferiours, is the best way to get the fauour of superiours.

By this meanes there are none so low, which bee not in way of preferment; euen very seruants are like to grow to greatnesse: neither is any so high, which will not respect them: euen kings themselves will take pleasure in them.

This

This is verified, by that which *Salomon* speaketh in another place, that *righteous lips* are the delight of *Kings*, and the king loveth him, that speaketh right things. If words well spoken be of such force to procure so much good liking and fauour, it cannot be that works faithfully wrought, should faile of as comfortable successe to those that performe them.

Prou. 16. 13.

First, the prouidence of God hath a strong hand in disposing of mens affections, he inclineth their hearts to like or loath, to loue or hate, as seemeth good to himselfe, and therefore when the waies of seruants please him, hee doth often make them to please their maisters also, as *Nehemiah* and *Daniel*, and many others haue found to their honour and comfort.

Reason 1.

Secondly, the grace and feare of God preuaileth with Christian gouernors to loue, and chuse, and make much of, and preferre them that be religious and seruiceable, as *David* did after a sort vow the conscionable care of this duety, when he sayd, *My eyes shall be vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, hee shall serue mee. There shall no deceitfull person dwell within mine house: he that telleth lies shall not remaine in my sight.*

Psal. 101. 6. 7.

The gaine that wise and godly mens seruices do yeeld to their maisters, doth make many maisters much to esteeme of the seruices of wise and godly men: for they may vndoubtedly looke for all good faithfulness at their hands, and a prosperous successe of the workes which they deale in, from Gods hand. And that *Laban* saw and acknowledged in the labours of *Jacob*, and therefore was so vnwilling for many yeares, to part with him; and that *Potiphar*, and the keeper of the prison, and *Pharaoh*, and all that imploied *Ioseph* well perceiued: for as much as their houses were blessed for *Iosephs* sake, and their estates did prosper by *Iosephs* meanes.

First, for inferiours, it serueth to confute their erroneous conceits that think to creep into mighty mens fauors by swaggering, boasting, and brauery, or by flattery, falshood, and sycophancy, or by other such like corrupt & sinfull courses: which thrust out religion, piety, modesty, and plaine dealing, as the greatest make bate,

Use 1.

betweene maisters and seruants, and the onely hinderers of al preferment. But commonly they that so seeke to rise, bee either kept from promotions, and so defeated of their hopes, or fall from their dignities, and so are ouerthrowne by their sinnes, when they which seeme to lye open to all contempt for their profession, are vsually most regarded for their vprightnesse and honesty. Wicked *Haman* being the worst of all that were about *Ahasuerus*, was for a time the nearest vnto him, and good *Mordecai* which was most faithfull was most hardly proceeded against, as beeing prescribed and destinated to death with all the nation that hee came of, for his sakes; and yet *Haman* could not still stand in that high estimation, nor *Mordecai* lie long vnder that heauy disgrace; but downe must *Haman*, with the kings indignation into a shamefull destruction, and vp must *Mordecai* with the kings especiall fauour, to a supereminent place of authority. And albeit it come often to passe, that bad seruants be too much made of, yet it is to their greater hurt at last: and though good seruants haue bad requitall at their maisters hands, yet their best maister the Lord Iesus Christ to whom they performe their seruice, in dooing their inferiour maisters worke, will in due time recompence them with a better reward.

Secondly, for superiours, it serueth to instruct them to doe that which in this text the Lord prescribeth vs as a duty fit to be done, namely to set our delight vpon those which are vertuous, and adorned with delightfull graces, and to let their displeasure appeare against such as are vicious, and feare not to displease God with their vngodly behauiour. So doing they shall in their gouernement follow the example of the Lord himselfe, who is the most righteous, perfect, and absolute gouernour. His fauour and goodnesse is towards euery one of them that faithfully serue him, and his wrath and angry countenance is not onely against those that rebelliously contemne his lawes, but which liue licentiously in the profession of his seruice. And this may all gouernours infallibly conclude, that by yeelding due recompence to them that deserue well, themselves doe duely deserue, and shall surely obtaine



taine praise for the vertues of their people : and by suffering mis-  
 behauiour in their houses, or charges, without punishment ; all the  
 faulces of their inferiours do turne to their reproach. For if  
 sinne bee a shame to a whole people, as the former  
 verse testifieth, how can it but bee ignomi-  
 nious also to a familie, and the ma-  
 ster thereof, as experience  
 declareth ?

FINIS.

